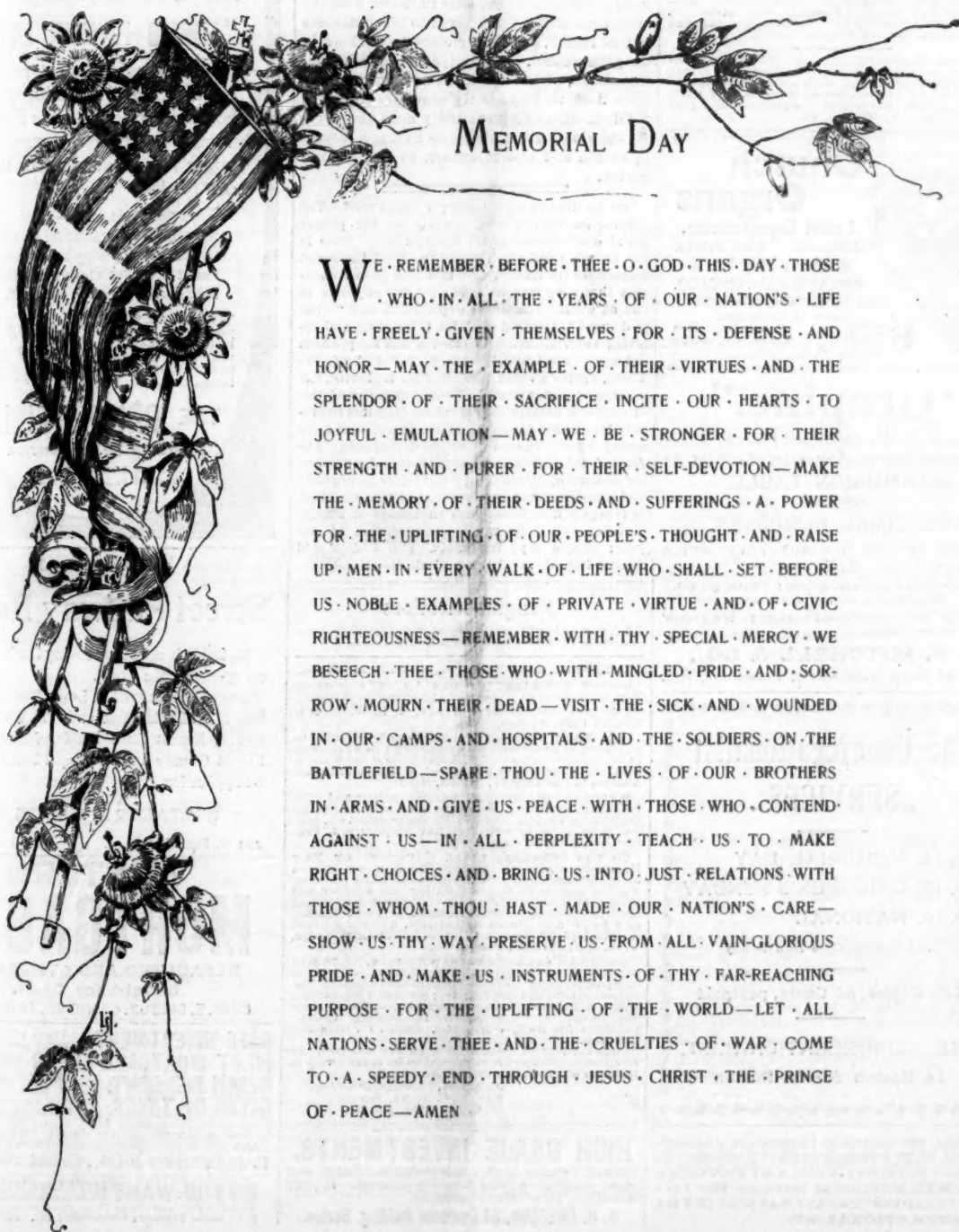


# THE CONGREGATIONALIST

Boston Thursday 25 May 1899



## MEMORIAL DAY

WE REMEMBER BEFORE THEE O GOD THIS DAY THOSE  
WHO IN ALL THE YEARS OF OUR NATION'S LIFE  
HAVE FREELY GIVEN THEMSELVES FOR ITS DEFENSE AND  
HONOR—MAY THE EXAMPLE OF THEIR VIRTUES AND THE  
SPLENDOR OF THEIR SACRIFICE INCITE OUR HEARTS TO  
JOYFUL EMULATION—MAY WE BE STRONGER FOR THEIR  
STRENGTH AND PURER FOR THEIR SELF-DEVOTION—MAKE  
THE MEMORY OF THEIR DEEDS AND SUFFERINGS A POWER  
FOR THE UPLIFTING OF OUR PEOPLE'S THOUGHT AND RAISE  
UP MEN IN EVERY WALK OF LIFE WHO SHALL SET BEFORE  
US NOBLE EXAMPLES OF PRIVATE VIRTUE AND OF CIVIC  
RIGHTEOUSNESS—REMEMBER WITH THY SPECIAL MERCY WE  
BESEECH THEE THOSE WHO WITH MINGLED PRIDE AND SOR-  
ROW MOURN THEIR DEAD—VISIT THE SICK AND WOUNDED  
IN OUR CAMPS AND HOSPITALS AND THE SOLDIERS ON THE  
BATTLEFIELD—SPARE THOU THE LIVES OF OUR BROTHERS  
IN ARMS AND GIVE US PEACE WITH THOSE WHO CONTEND  
AGAINST US—IN ALL PERPLEXITY TEACH US TO MAKE  
RIGHT CHOICES AND BRING US INTO JUST RELATIONS WITH  
THOSE WHOM THOU HAST MADE OUR NATION'S CARE—  
SHOW US THY WAY PRESERVE US FROM ALL VAIN-GLORIOUS  
PRIDE AND MAKE US INSTRUMENTS OF THY FAR-REACHING  
PURPOSE FOR THE UPLIFTING OF THE WORLD—LET ALL  
NATIONS SERVE THEE AND THE CRUELITIES OF WAR COME  
TO A SPEEDY END THROUGH JESUS CHRIST THE PRINCE  
OF PEACE—AMEN

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## Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 19

Mrs. F. E. Clark, presiding, read a Scotch version of the Twenty-third Psalm, with the headings, "The sheep-keepin' o' the Lord's kind an' canny, with a braw bowf at lang last: David keeps his sheep; the Lord keeps David"; also Mrs. Mott's version as published in *Northfield Echoes*. Mrs. Clark devoted the hour to a "Caesarea meeting," recalling the visit which she and Dr. Clark made there, when the welcome which they received five miles out was only an introduction to the fellowship of a beloved circle of missionaries and their work. Miss Child, Miss Stanwood, Mrs. Capron, Miss Brewer, Miss Washburn and Mrs. Noyes, from personal acquaintance and correspondence, added to the store of information, and no one could have left Pilgrim Hall that morning without feeling that henceforth she will include in her circle of friends to be followed with love and prayer Dr. and Mrs. Farnsworth, with their forty-five years of missionary experience in review and their continued activity. Mr. and Mrs. Fowle, either on the field or stirring up the churches and local societies at home, Miss Blossom, with her more than thirty years given to the daughters of that region, and her efficient co-workers in the girls' school, Mrs. Seelye and Miss Nason, Mrs. Dodd, who even while caring for her own little flock throws kindly arms around other children whose mothers sadly need the counsel she gladly gives, and Miss Burrage, instant in season and out of season in her kindergarten.

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### June—The "Out-of-Doors Number" —Ready May 27

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In the same number appears Henry van Dyke's charming article, "Fisherman's Luck," with illustrations; an article on "Voluntary Life-Savers," with a full-page picture by Winslow Homer; articles on hunting big game; "The Tramp and the Railroads," by Josiah Flynt; "Franklin as Writer and Journalist," by Paul Leicester Ford; "Out-of-doors in Texas," "Out-of-doors in Colorado," with stories, etc.

### July—"Story-Tellers' Number."

In this will appear not only an unusual number of short stories by living writers, but also articles on some of the world's greatest romancers, like Sir Walter Scott (two articles, including the true story of Scott's early love), Victor Hugo (Hugo as an artist, with a number of reproductions of his drawings), Daniel Defoe ("The Making of Robinson Crusoe," with portraits of the latest representatives of the Selkirk and Defoe families), with interesting articles on Stevenson and Kipling, etc.

### August—"Midsummer and Travel."

Containing short stories and accounts of travel in various parts of the world, including the first part of an entertaining series of papers on China, as seen by an American woman, Miss Seidmore, the author of "Java, the Garden of the East," etc.

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## THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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Volume LXXXIV

Boston Thursday 25 May 1899

Number 21

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REPORT OF THE HARTFORD MEETING OF THE HOME MISSIONARY SOCIETY.  
A BROADSIDE OF NEW HAMPSHIRE NEWS.

## The New Free Church Catechism

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## The Congregationalist Services

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**Memorial Day** Memorial Day takes new meaning in a wider circle with the history that is made in our experience of war in the distant East. There are differences of opinion as to the correct solution of the problem which our guardianship of the Philippines presents, but there are no differences in regard to the qualities of patience and courage which our regular and volunteer soldiers have shown, and the country has followed their battles and victories with unabated interest. The lists of dead and wounded bring vividly home to us the sacrifices which war demands. If the names are unknown to most of us, we know that for each there is a little circle in which the loss and sorrow are personal. It is largely the men of the West who are fighting our battles in Luzon. These States of the Rocky Mountains and the Pacific slope were most of them too new to have much share in the war between the States, but patriotism and the lessons of Memorial Day must henceforth have a new and vivid meaning for their citizens, and they will feel themselves in a new sense bound up with the whole country in whose service their sons have died.

### Advertise the International Council

Upon the readiness of pastors to apprise their people concerning the September meeting of our Congregational clans from all over the world depends in large measure the influence of the gathering upon American Congregationalism. It is encouraging that sermons are already being preached bearing upon the event. We have before us a strong discourse recently delivered by Rev. J. A. MacColl, pastor of the church in New Bedford with which Dr. Quint and Dr. Dexter were so long identified. It is a discerning survey of the rise and growth of our denomination and leads naturally up to an urgent plea that his hearers strive to attend as many sessions of the council as possible. "I wish we could transport," says Mr. MacColl, "our membership as a whole to Tremont Temple during those eight days. It would strike a note of progress for our history

as a local church." Surely there never was a better time to arouse in the rank and file of our membership a sense of the greatness of their birthright and of the noble fellowship in which they stand today. If between now and September an entire Sabbath service, or at least a prayer meeting, were devoted to this subject the benefits would be large and immediate.

### The Dominant Impression

How many preachers today leave the impression that they are spiritually minded? That question arose in our mind the other day as we came out of a crowded city church, to which many had been drawn by the fame of a preacher from a distant city. We liked better the comment, heard more than once as we passed down the aisle, "He is spiritually minded," "He is consecrated," than the more frequently-heard estimates of sermons, "Wasn't it fine?" "Isn't he eloquent?" Before he began his sermon the preacher had leaned over the desk and whispered a little prayer. The audience could see his lips move, though the words were inaudible. He did the same thing at the close of the service, after the Amen had been sung and the benediction pronounced. There was no appearance of affectation. It helped make the sermon spiritual. There may be other ways of producing the same impression. This is a good way provided it comes naturally to the man in the pulpit.

### Possibilities in State Associations

The high mark reached by many recent State Associations emphasizes again the possibilities of such annual gatherings. The younger men mingle with their elders. The minister learns to appreciate the earnest laymen. The problems of the churches are not alike in their detail; in hill and inland and shore conferences they vary according to the history and habits of the people. A comprehensive view and the associated effort resulting from a united spirit are needed to lift the life of each church and to increase its power in the community. The State Association which affords that outlook and inspires such an effort fulfills its mission.

### Unnoticed but Praiseworthy

Much of the best work done in the world never comes to public attention. Another's apparent success may be heralded far and wide while only a few rods away from that scene of action may be going forward a quiet, modest work whose results in the long run may be more far-reaching. An editor is always on the watch for events and movements which furnish the basis for readable articles and paragraphs. In his estimate of the permanent value of a given undertaking he must often rely upon the judgment of others at a distance. Doubtless, de-

spite the care with which we undertake to edit *The Congregationalist*, descriptions of church activities creep into our pages whose real importance may be overestimated. But we need hardly say to our readers that it is furthest from our desire to paint in high colors any man's personality or any man's work. Only an infallible and omniscient editor can bring to light all the faithful service in every part of the Lord's vineyard. But every conscientious editor is ambitious not only to put a right estimate upon the Christian labor which he does report, but to extend constantly the field of his observation, and he welcomes the co-operation of those who will help to give the modest worker his just dues.

### Still a Shortage of Ministers

**The Hartford Seminary Record** for this month has an article by Rev. G. W. Winch, evidently prepared with care, demonstrating from the figures of the Year-Book that we have a shortage of ministers amounting to 853. This figure is reached by allowing one minister of the whole number available for service to every one and one-sixth churches. If this represents the actual condition, earnest efforts ought to be made to increase the ranks of the ministry, and the apparent purpose of the article is to stimulate such efforts. But Mr. Winch has left out of his calculation some important factors. Of the 5,614 churches which he thinks ought to have pastors 708, so far as the Year-Book shows, have raised nothing toward self-support, while 897 others raised between \$1 and \$200 each. Here, then, are 1,605 churches, two-sevenths of the whole number, which can offer nothing like an adequate support to a pastor, and nearly half of these appear to have hardly any other existence than in name. There may be a divine call for 853 more ministers to man our churches, but in addition to training in theology and kindred sciences they should have instruction which would enable them, like Paul, to earn their living.

### Something We All Can Do

We wonder whether as much importunate prayer is ascending in behalf of the nation as was being offered a year ago, when the stress of the war with Spain was upon us. We believe profoundly that those petitions were efficacious, that they, as well as armies and navies, had their part in determining the final outcome. At any rate, they bound the citizens of this country together as only prayer can do. Why should there be less reliance now upon this powerful instrumentality? Whatever view one may take of the present situation, if he believe in an overruling God who is working out his own purposes for men, he ought to pray earnestly and constantly that this nation may be guided aright. Only the wisdom that comes down from

above is sufficient for the intricate problems confronting us. Let us in our closets, at the family altar and in the services of the sanctuary pray that it may rest abundantly upon all who have any share in shaping the course of future events. However much the world may scoff and sneer, every humble citizen who daily carries his country to God in prayer shows himself a true patriot.

### Congregationalism in Massachusetts

A good State meeting of the churches requires genius in management. The annual gathering at Brockton last week had it. The general theme was of first importance. Its subdivisions were skillfully arranged, joining the things now uppermost in men's minds with what ought to be uppermost in them always. The speakers were men familiar with the larger aspects of the large topics assigned to them. The officers understood and attended to their work. The location was central, connected both by steam and electric cars with the most populous region of Eastern Massachusetts. The result was the largest attendance, the most sustained interest, the greatest expedition in business, and the most marked advance in some lines of any meeting for many years.

Leaving the report on other pages to indicate the value of the main discussion on the source, obtainment and application of spiritual power, we call attention to some acts of the association which suggest the direction of activity in the churches.

The choice of moderator a year in advance is a step toward more effective organization of the churches. The moderator ought to be *ex officio* a member of the committee of arrangements for the next meeting. He is to be its leading spirit and should survey the field, bringing forward the topics most likely to promote the growth of the whole body. This year's meeting, with delegates in attendance from considerably more than a third of the churches, besides those from conferences and associations, has demonstrated that it is feasible to bring the Congregationalists of the State into touch with one another. Next year, in Amherst, in a different section, by proper effort many churches not represented this year may be moved to send delegates.

The work of the committee of fifteen is likely to be vigorously undertaken if the conferences choose carefully the persons to lead in it. The State body thought it wise to refer to the conferences the choice of these leaders. No more important matter than this is now before our churches. Our benevolences may be systematized, enlarged and quickened for a generation if the right steps are taken now.

The Board of Pastoral Supply was heartily indorsed, and the determination was strong to sustain it. No one who understands its working would do anything to lessen its usefulness. It is the most prominent expression of fellowship we have made. The stronger churches help the weaker through it, and not less do the weaker help the stronger. The number of vacant pulpits in this State is smaller now than in any year of this last half

century, and many churches and ministers have been saved by this board from annoyance and distresses.

The outlook for temperance, so far as the churches are concerned, is much improved. The association, in carefully worded resolutions, properly commended the painstaking zeal and self-sacrifice of the committee which last year attempted to impose on the public schools, by means of penalties, a fixed scheme of lessons and text-books. But the association took care not to be made responsible for any repetition of this experiment by appointing a committee which includes a fair representation of the teaching, legal and medical professions, one member being the counsel who opposed before the committee of the legislature the bill presented in the name of the association. This committee was instructed to arrange for a full consideration, at the next meeting, of the South Carolina dispensary system as a substitute for the license system.

The election of one woman to the corporate membership of the American Board at its last meeting is followed by the nomination of three women to that membership out of five persons chosen by our State Association. This choice, deliberately made by ballot, indicates that the most important constituency of our Board of Foreign Missions approves of having a generous proportion of women in its management. If this sentiment shall prevail it will result finally, in our judgment, in the abolition of the Woman's Board. We offer no opinion as to the wisdom of such a step. But we cannot refrain from pointing to the direction in which the organizations of the foreign work seem to be moving.

The practical value of the annual State meeting has this year been remarkably shown by the business it has done, by the evidence it has given of the trend of thought and action in the churches, and by the profound expression of their conscious connection with social, national and international life, while they affirm the presence and supremacy of God in his world.

### The Lost Art of Indignation

It is always well to get at the motive back of any given action. Not a few of us doubtless have been disposed to condemn Rev. Dr. Parker of London for some of his utterances in his recent Cromwell anniversary sermon, basing our judgment on the meager and scrappy cabled reports. Study of a verbatim report of the sermon reveals that the root thought of the discourse was this: "We have lost the genius of indignation; no man is astonished now. When we lose astonishment at moral outrages, sins, crimes, we are no longer worthy to live. . . . We do not like violence. I believe in violence after every other method has been exhausted." Dr. Parker is right in his diagnosis of present day conditions in Great Britain and the United States. Mrs. Mary A. Livermore has recently said that the difficulty she encounters most in working for reform measures today is that people "do not stay mad." She says she has been mad with righteous indignation for fifty years at some of the wrongs women suffer. Lord Rosebery has recently discussed what he calls "the hideous political apathy" which reigns in English politics.

Amity is God now, and propriety is his prophet. This attitude is seen in realms ecclesiastical, theological and political. Schism is counted more heinous than error. Heresy is less pernicious than contention. Truth is relative rather than immutable. The ways to heaven, instead of being one and narrow, are many and broad. Fraternity is more priceless than verity.

Were other proof lacking of the truth of this it would suffice to point to the callousness of the American people at the present time to the lawlessness which prevails North and South and the absence of any great, pulsing tide of indignation at the recent lynching outrages in the South. As one of the speakers at the indignation meeting held in Boston recently said, the fact that shocked him most was not the outrages themselves but the failure of leaders of opinion in the land to forget all else and cry out for reform. So with the transformation in our national foreign policy during the past year. Compared with the import and radicalness of the change how seemingly indifferent has been the attitude of the great public. Discussion of a change so vital to national and international future history should have been more intense and thorough, even to the point of sundering ties political, ecclesiastical, family and personal.

How much of this apathy in matters political and social is due to change in doctrine, especially in men's conceptions of God, we do not now proceed to say, but that there is some connection we are confident. When men's belief in the personality of God, the determinate character of deeds done in the body and the individual's responsibility for sin becomes adumbrated, then the heart ceases to beat vitally, the will becomes devitalized and church and nation enter upon a Laodicean period.

### The Christian and Luxury

The question answered by a score of persons in our columns this week relates itself naturally to the thought in so many minds today, "What is it to be a Christian, to follow daily 'in his steps'?" By turning that inquiry upon a single province of life we have secured a judgment from average men and women in our churches concerning their right to have and use luxuries. That these replies are so largely in the affirmative, though guarded at various points, proves to us that in the midst of many perplexities touching right conduct day by day the average mind is thinking its way out on correct lines, and that slowly but surely the general Christian consciousness is being lifted to higher ethical levels.

Behind most of these affirmative replies is the recognition of the rich, modern world of which we are a part, and of our just claim as Christians to the many advantages and opportunities which science and art and multiplying resources on every hand put at our disposal. Indeed, the very progress of civilization itself seems to be bound up with the increase and wider distribution of what our fathers called luxuries. For a Christian today to content himself with the coarsest fare, the cheapest raiment, the fewest possible conveniences and adorn-



ments for that dearest spot on earth, his home, is to step from the ranks as humanity marches forward. It is to become a follower of John the Baptist rather than of Jesus. At rare intervals, even in these modern days, the call to the ascetic life comes with irresistible force to an ardent soul, but that God means to have most of us strip our lives bare of everything save that which will sustain existence at the lowest point we do not believe.

But sound as this general position may be, it does not relieve us of the duty of constant and serious thought concerning our use of luxuries. The drift today is toward excess. Christians may be easily swept along by the world currents of display and extravagance, which come to their shameful culmination in \$100 dinners and balls that rival Rome in its most prodigal and profligate days. There are at least three conditions under which Christians have no right to luxuries, when indulgence means disaster to their spiritual lives and faithlessness to their Master.

A Christian has not the shadow of a claim upon a luxury which he cannot afford. If, in order to spread his table more bountifully, or dress his children more beautifully, or to reside in a fashionable community, he is spending money that belongs to his creditors or assuming risks and obligations under which he will continually chafe, he is doing wrong. And no obligation resting upon him is more just than the debt which he owes to God. Whether he tithe his income or halve it, he is bound to have an understanding with his Lord and to fulfill it, even if over and again he has to forego a luxury that seems to him to be almost a necessity.

A Christian has no right to a luxury which materializes him. The one thing he is after is strength and symmetry of spiritual life. If some splendid picture of the holy mother or of kneeling saint or of transfigured Christ as it hangs upon his wall heartens him for the day's work, makes him more true and tender, then he has a right to it if he can afford it. But if he buys his pictures by the yard, simply that he may tell his visitor how much he paid for them, that luxury is making him less rather than more of a man and is, therefore, baneful.

A Christian has no right to a luxury which isolates him from his fellowmen. Why is it not a good thing for a man to spend six months in Europe and the other six at home, giving generously all the time to charity and doing many good deeds in that portion of the year when he is supposed to be at work? Simply because such a program cuts him off from the vast majority of his fellow-beings. Harm attaches to every luxury which makes one less sensitive to the tremendous struggle that is going on all about us, a struggle often not for delicacies for the table or for an occasional trip abroad, but a struggle for daily bread and for shelter by night. Whether or not Jesus owned property, he identified himself to the uttermost with the average man and the average man's problems.

We are glad that so many of our readers have been stirred to think and to write upon this great subject. We trust that its agitation will clarify to some ex-

tent a difficult problem and exalt that type of Christian living which is at once large and sacrificial, broad and strenuous.

### Patriotism an Element of Religion

The increasing prominence given in modern thought to the solidarity of the nation is not out of harmony with the religious spirit. It has been overlooked too much that God has ordained nations as truly as families and individuals. The Christian Church has paid so much heed to the salvation of the soul that it has developed a tendency toward individualism which needs just such a modification as it is beginning to receive. The nation has a life of its own, and even has a spirit and a character of its own. Loyalty to one's nation is only secondary, when rightly estimated, to loyalty to God. No one can be a Christian without becoming, up to the measure of his understanding of his obligations to his country, a patriot. No one can be an enlightened patriot without recognizing his obligation to the God of nations, who is also his own creator and preserver.

As the consciousness of the national life develops in men they grow more large-minded, and are drawn out of pettiness into something of nobility. The love of country causes unselfishness. And whatever tends to check selfishness is, so far, not only in line with religion but religious. He who gives his life for his country, as thousands have given theirs cheerfully, thereby performs a duty to his Maker. We cannot go so far as those who claim that such a man stands before God upon the same footing, whatever his life may have been, as a Christian believer. But there can be no doubt that he has fulfilled a duty to God bravely.

As we look back over the last year the lesson of Memorial Day impresses us more tenderly and profoundly than ever. Our country has been face to face, once more, with a foreign foe, and, although the number of those who have been called upon to give up their lives has been comparatively small, there have been such noble examples of diversified heroism, and the spiritual quality of patriotism has been made so conspicuous, that the inherent righteousness of patriotism and the patriotism of righteousness both have become more evident and impressive than ever before in our history. Let us thank God that it has once more been demonstrated that, amid all the sordidness of our age, there is still alive and dominant upon occasion that absorbing loyalty to country which is so closely akin to religion, which the gospel inculcates, and which by calling men imperatively to forget themselves and all they hold dearest, and to give their careers and their very lives for the promotion of the highest earthly ideals, stimulates all within them which is most truly religious.

The golden age never seemed more remote than it does today. Militarism never before had so strong a hold on the world. Its influence is everywhere, and everywhere it is baneful. It not only threatens the nations with bankruptcy, but it is paralyzing the further development of political liberties. Free nations are becoming armies, with what moral results the Dreyfus case has shown. It is a

heavy price to pay for peace.—*Diplomatica*, writing on *The Vanishing of Universal Peace*, in the *May Fortnightly Review*.

### Current History

#### The Cuban and Philippine Problems

For a time last week it seemed as if the method of collecting the arms now in the hands of the former Cuban revolutionists—an act preparatory to the distribution of the \$3,000,000 appropriated by Congress—would be an issue over which the United States and the militant faction of the Cubans might clash soon in something more than verbal controversy. General Brooke, who is on the ground, had agreed to a compromise in the matter of collecting and storing the arms which made it seem less like a surrender to the United States. It was rumored that he was to be over-ridden by Secretary Alger and the President and that the original American plan must be carried out. Latest advices indicate that the Administration has had wisdom enough to realize that General Brooke on the ground can be wiser in the matter than officials in Washington, and the compromise is to be carried out. The arms nominally will pass into the hands of the alcaldes of the Cuban towns, but they will ultimately find their way into the United States arsenals at Santiago and Havana. Payment of the troops and surrender of the arms will begin May 27. On June 1 the provincial governors are to meet in Havana for a conference with Governor-General Brooke relative to insular affairs. The recent reorganization of the judicial system of the island, especially the constitution of a Supreme Court of honest and able judges, is giving marked satisfaction and has at once established confidence in realms where hitherto it has been lacking.

Reports from the Philippines indicate that the same mixed situation exists as has been chronicled for the past three weeks. Deputies from the Filipino congress are again in Manila conferring with the Peace Commission, but they bear no credentials empowering them to commit the Filipinos to any compact, and they have nothing to offer but the old plea for an armistice, which General Otis has again refused. The commission is treating with the natives on the basis of the following scheme of government: a governor general to be appointed by the President; a cabinet to be appointed by the governor general; all the principal judges to be appointed by the President; the heads of departments and judges to be either Americans or Filipinos, or both, and also a general advisory council, its members to be chosen by the people by a form of suffrage to be hereafter carefully determined upon. General Lawson with his forces is slowly but effectually overcoming the Tagal forces to the north of Manila. Scouting parties navigating the rivers on gunboats are finding the natives of Luzon, who have not been overawed by Aguinaldo and forced into opposition, quite eager to accept American supervisory rule.

Admiral Dewey sailed from Manila on the 20th and is expected home in seventy days. His leavetaking was an impressive event. The meager cable narrative describing it stirs the blood. At Hong

Kong, Singapore, Port Said, Malta and Gibraltar hearty and equally impressive receptions at the hands of English officials await our hero, and when he lands at New York the metropolis bids fair to go wild with enthusiasm. Just before leaving the scene of his epoch-marking victory Admiral Dewey said: "I believe we are near the end. The insurgents are fast going to pieces."

#### The Peace Conference at The Hague

The ceremonial opening of the Peace Conference at The Hague was one befitting the occasion. It was dignified and solemn as became a body of such men assembled for such a purpose. Messages to the czar and Queen Wilhelmina of Holland having been sent, the conference organized with M. de Staal, the Russian ambassador to Great Britain, as president. In the allotment of seats the American delegates secured an admirable location. Having determined that its proceedings shall be secret, save as the president and his assistants prepare an official abstract each day and issue it to the press, the public is to be dependent on rumors and semi-official statements of delegates for a time as to just what is happening in the conference. This process of enlightenment will tend to add to the confusion of nations, inasmuch as unscrupulous journalists will not hesitate to fabricate rumor, and scrupulous ones will differ in their interpretation of the same facts because of insufficient light. Already this is seen. Henry Norman, in his cable letter, states that Russia is hostile to any action limiting privateering. Another authority reports that the Triple Alliance and Turkey will oppose any creation of an arbitration tribunal, and many correspondents join in saying that Russia's conduct since negotiations began, short as that time is, has given overwhelming proof that she is playing a double game, and using the conference as a blind. On the other hand, it is asserted by the London correspondent of the *New York Tribune* that sentiment in London is much more inclined to belief in the sincerity of the czar than it was before the conference opened, and his edict relative to Siberia just issued, in which he orders a thorough investigation of the whole question of using Siberia as a penal colony, is cited as evidence that he is what he claims to be—the autocrat of Russia—that his word is law, and that he is a humane, high-minded sovereign, far removed from either duplicity or bondage to a bureaucracy. So much for rumor and conjecture.

Certain it is that Great Britain and the United States are standing together in favor of recognition of the arbitration principle on a large scale, and a rule suppressing privateering. If the conference does nothing more than demonstrate to Europe that on these questions English-speaking peoples, the world over, are in accord, it will not have been called in vain. But we hope far more from it than that. The moral effect of such a spectacle as is now visible at The Hague will have a profound effect in shaping future history. American membership on the three chief committees of the conference is apportioned thus: disarmament, Messrs. White, Mahan and Crozier; laws of war, Messrs. White, Newel, Mahan and Cro-

zier; arbitration, Messrs. White, Low and Holla.

#### The Charities Conference

The twenty-sixth annual meeting of the National Conference of Charities and Correction at Cincinnati during the past week has been well attended and fairly well reported to that larger constituency unable to attend. The presence of Mayor Jones of Toledo, O., as one of the speakers, and the free opportunity given him to state his message of socialism, indicates that he has attracted the attention and to some degree won the confidence and respect of a body of men and women who are unusually well informed as to the economic and spiritual results of the present individualistic social system. The address by Prof. Charles R. Henderson of Chicago University, president of the association, on *The Relation of Philanthropy to Social Order and Progress*, was an able and in some respects radical one, especially in its suggestions relative to the degree of control which the state of the future will exercise in its restriction of the freedom of the individual whom society deems unfit to propagate his or her kind. Professor Henderson holds that all study of society by its ablest investigators "shows us plainly that a vigorous policy of segregation of pronounced degenerates for two or three generations would reduce the defective stock to fairly manageable proportions." But he is also careful to add that "nothing is made in vain. No person is to be cast into the rubbish heap and declared useless. We must know more and delve deeper before we pronounce on that subject. Meantime we protect future society by providing that none of these unhappy children shall ever become parents, and yet that they shall be given, as far as possible, the rational pleasure and education of regular productive industry and instruction and social fellowship, not without gleams of happiness breaking through rifts in the clouds."

The paper by Dr. George F. Keene of Rhode Island on *Municipal Responsibility in the Spread of Tuberculosis* brought out the startling fact that 100,000 people in the United States die from this disease each year. Dr. Keene advocates exceedingly stringent municipal legislation on this subject.

#### Seeking the Public Weal

Testimony relative to venality on the part of city officials, taken in Chicago and New York during the past week by investigating committees, has simply corroborated what already was public opinion, and has revealed little that was really new, unless it was the bit of evidence brought forth in New York that Tammany not only derives revenue from the living, but from the dead, a Harlem undertaker who "stands in" with the Machine having a monopoly of the business of disposing of those who die in the hospital. The revelations of the Mazet committee in New York already have forced the police commissioners to stiffen up the force in its enforcement of law, and material is already in hand sufficient to justify the intervention of Governor Roosevelt, who really is the moving spirit back of the legislative committee.

The extra session of the New York

legislature called by Governor Roosevelt to amend the Ford Bill taxing franchises is one that bids fair to be important in determining the relative degree of power of the governor, the Republican boss, Mr. Platt, and the corporations of the State. Mr. Roosevelt has fixed views respecting the imperative necessity of taxing franchises and as to the method of determining the value of franchises to be taxed. The corporations and their ally, Mr. Platt, have other views. Should Governor Roosevelt win, Mr. Platt's scepter would pass away, as corporations have no use for men who cannot give a quid for the quod which they think they are forced to make to the treasure chest of the Machine at election time.

#### Modifying His Views

Charles Francis Adams of Boston, eminent for his own and his ancestors' service to their native land, in a letter sent to an anti-imperialist meeting held in Cambridge last week, admitted that the issue was irrevocably settled relative to possession of outlying territory by the United States, and urged those who hitherto have been resisting the policy of expansion to accept the inevitable and do all in their power to make the new policy coincide so far as possible with past national ideals. The letter was not read, but since its publication it has been taken as an indication of a changed and better attitude on the part of not a few who hitherto have been very bitter in their denunciation of the Administration. The argument of the letter is precisely in line with that of Mr. Kimball's article on *Facts versus Futilities*, which we published in our issue of May 11.

#### Belittling the War

Mr. W. D. Howells is not insusceptible to the common human failing of allowing his prejudices to determine his judgments. A Tolstoian, he naturally discounts all war and all that pertains to war. Hence, in writing on the war with Spain, in *Literature*, he makes the statement that it was "perhaps the very smallest war ever waged between nations." Judged by the number of men killed and by its brevity of action it may be true, but judged by the significance of the past régime and the prophecy of the coming one it was far from what Mr. Howells says it was. Neither is it true, as Mr. Howells asserts, "that in one short year the most peaceful nation in the world has been transformed into the most bellicose." The American people carry some ballast. They are not volatile like the French. They are not children. They are as thoroughly convinced today as ever they were that peace with honor is the ideal state, but, on the other hand, they realize as never before that a nation cannot live to itself or for itself without recreancy to ideals, and they are aware that hereafter the propagation of those ideals is to be a positive as well as a negative process.

#### English Sunday Journalism Losing Ground

Mr. Alfred Harmsworth, proprietor of the London *Daily Mail* and twenty-three other weekly and monthly periodicals, a millionaire several times over and a candidate for political honors, has at last succumbed to the boycott placed upon his periodicals by Englishmen with convictions, who were determined to prevent



him from planting on English soil the worldly-minded and oftentimes vulgar Sunday daily newspaper. He admits that he has been defeated by the religious sentiment of the English people and announces that the Sunday edition of *The Mail*, started three weeks ago, is withdrawn. In contemplating this record of brief, sharp and successful campaign by our British brethren, we are forced to the same conclusion which Dr. T. L. Cuyler made known to a Canadian journalist last week. "What is the difference between John Bull and Uncle Sam?" asked Dr. Cuyler. "The difference is this, John Bull acts and Uncle Sam talks," was his own answer to his own question. It is easy enough to imagine a Congregational conference or association in this country passing such a resolution relative to Sunday newspapers as was passed by the Congregational Union of England and Wales at its last meeting. But it is more difficult to imagine American Christians backing up their resolutions with deputations to the State House at Boston or Hartford, and with withdrawals of patronage and advertising from newspapers that were offending Christian and humane public sentiment.

## NOTES

President McKinley has returned to Washington benefited by his sojourn and treatment at the Hot Springs, Va.

Oxford and Cambridge Universities have challenged Harvard and Yale to an athletic contest on English soil this summer. This is a form of international rivalry that is entirely commendable.

No wrangle between Great Britain and the United States over the Alaskan boundary should be permitted. If the principle of arbitration has any efficacy, it should enter in and govern in a case like this.

The total destruction of the city of Dawson in the Klondike mining region in Alaska means grievous loss of wealth, but probably insures a higher type of architecture in the new city which will arise on the ashes.

The return of ex-United States Senator Pfeffer of Kansas to the Republican fold and his frank acknowledgment that the silver issue is dead indicates the changed attitude of the Western farmer toward populism and kindred isms.

A general strike of the letter carriers of Paris last week made the people of the French capital realize for a day what it means for a modern city to have the circulation stop in one of its main arteries. The strike of the grain handlers at Buffalo, N. Y., despite all efforts to settle it by mediation, continues and imperils the vast lake traffic in cereals.

The memory of Gladstone is temporarily obscured in Great Britain. The anniversary of his death last week passed by with scarcely any recognition. Lord Rosebery and Sir William Vernon Harcourt are at odds quarrelling over the proper policy of the Liberal party in the future, and the issues, domestic and foreign, to which Gladstone committed the party are fading from sight.

The arrest of British subjects by officials of the Transvaal Republic last week will not aggravate the already strained situation because it has been proved that their plots were unconnected with British officials or the Uitlanders of the Transvaal. Sir Alfred Milner, governor of Cape Colony, is about to have his first interview with President Kruger of the Transvaal, and more amicable relations between Great Britain and the Transvaal and concessions to the British and American citizens of the Transvaal are expected to follow the conference.

## In Brief

The best memorial of our heroic dead is a reincarnation of their virtues.

The glory we remember we are to hand down unimpaired. The next generation needs the example of fathers as well as forefathers.

A Baptist church in Easton, Pa., recently deposed its pastor. He died, and lo and behold, the church is found to be rightful claimant to \$4,000 of his property! Will it take it? Should it?

Anglican and Tory hatred of Cromwell is most persistent. We referred last week to the amazing conduct of the *London Times*, and now comes the statement that the lord mayor and council of Cromwell's native town, Huntington, refused to have any part in the recent tercentenary celebration there.

That Boston woman who is planning to return from her vacation in time to get her house thoroughly cleaned before the advent of the delegates to the International Council, in order that she may do her full share in the way of hospitality, is certainly "up and coming." May she have many imitators throughout metropolitan Boston.

Muscular Christianity is well represented at Yale Divinity School. One member of this year's graduating class was the crack runner of the university team and one of the most popular athletes ever at Yale. Another member of the school was center rush on the football eleven. These young men ought to be equal to all the exigencies of frontier parishes.

The story in this issue, Jack Nazarene, is drawn from real life, its hero being a president of a State institution in the South. He was the boy in the mission school in Atlanta who made the famous response to General Howard's question, "What shall I tell your friends in the North about you?" "Tell them we're rising." Whittier afterward made the incident the subject of a well-known poem.

The ship on which Professor Briggs sailed for Europe last week had scarcely cleared New York harbor when a fire in the hold was discovered and she was forced to turn about and seek her wharf. *En route* she collided with a French liner, which in turn sank two ice barges. To conservative Presbyterians and Episcopalians the circumstances will recall events recorded in the first chapter of Jonah.

A new way of calling a pastor has been devised. One of the leading Presbyterian churches of Toronto recently empowered four Scotch and English divines to nominate a minister for the Toronto church. Their recommendation has been accepted and a call extended to Rev. Armstrong Black of Birkenhead, Eng., a brother of E. Charlton Black, now of Cambridge, Mass., who is well known as a lecturer on literature.

Many people just now are seeking investments and some of them doubtless will be attracted by the advertisements which fill the financial pages of our dailies. In some of these will be found elaborate certifications by English accountants relative to the soundness of the properties to be acquired under the terms of consolidation. Relative to this it may be in order to note that London has a saying: "There are four kinds of lies—white lies, black lies, thumping lies and chartered accountants certificates."

The editor of the *Boston Advertiser*, in a long article, insists that the editor of *The Congregationalist* is an advocate of conversion by killing, but without knowing it. This clears us of guilt in his eyes, but only on the ground of "invincible ignorance." The edi-

tor of the *Advertiser* is cocksure that he knows what we unknowingly mean, and by an adroitly mutilated quotation from our columns he proves it to his own satisfaction. He seems to have forgotten Josh Billings's suggestion that it is better not to know so much than to know so many things that aren't true.

The series of devotional articles concluded in this number, by Rev. F. W. Baldwin, D. D., has proved an exceptionally valuable contribution to literature dealing with that important theme. We reflect the judgment of many of our readers when we express our satisfaction with them and the hope that they may sometime be given to the public in more durable form. The strong grip on spiritual realities which the articles evince and the entire lack of conventional phraseology give them a freshness and force that will appeal to many hearts yearning to be nourished spiritually.

Dr. Edward Everett Hale's resignation of his pastorate is an event of more than local interest. He has served the South Church (Unitarian) of Boston forty-three years. But to his large audience throughout and beyond the nation, whom he has addressed through his books and through periodicals, his resignation will be only an incident. Through *In His Name* and *The Man Without a Country* and *Ten Times One Is Ten* Dr. Hale will preach to many thousands of people as long as he lives and to generations who will survive him. And the latest action of the church indicates that, with an assistant to be provided, he may remain its pastor as long as he lives.

A quiet, constant and very valuable laborer in the kingdom of God has laid down her work after a long period of service and last Friday went to her eternal home. For thirty years Miss Harriet A. Farrand has been associate editor of *The Advance*. Often in its history she bore large responsibilities in its editing, always she carried in mind the details of the news of the churches, and knew of the changes of ministers, their plans and labors. She was one of the inconspicuous public servants of the churches who did much in many ways for the welfare of many who never knew her, but to those who had the privilege of acquaintance with her she was a valued friend, a faithful Christian, an able and cultured editor.

In his peregrinations about the universe Mr. Puddefoot arrived the other Sunday at a New Jersey church in which the order of worship is quite as elaborate as in any of our "high church" Congregational establishments. The pastor being absent, Mr. Puddefoot had to conduct the entire service. He felt his way gingerly along from point to point and met with no serious disaster. But when the preliminaries had been disposed of and the time came for the missionary address he resumed his wonted cheerfulness and told the congregation that he could now "thank God and take courage," as did Paul when he was met by the brethren from Rome. Evidently our genial and ubiquitous brother is in no danger of becoming a ritualist.

For exactly fifty years from the date of this paper Providence has decreed that Thomas Todd should participate in the making of *The Congregationalist*, acting first as compositor, then as foreman of its composing-room and latterly as its printer. Wherefore, in the eyes of some, he might be counted as a "monument of grace." Certainly he is a walking refutation of the saying that to be good one must be miserable and uninteresting. Cassius would never have been taken as his double. Constant intercourse with "the devil" has not contaminated him. As one studies him one recalls to mind Isaac Barrow's ancient eulogy of the man "smiling always with a never fading serenity of countenance, and flourishing in an immortal youth."

It is good news that Rev. F. B. Meyer has been persuaded to come to Northfield this summer for the August conference. He will, however, be unable to remain in this country for more than a brief season, possibly only the week which he spends at our American Keewick. It is equally good news that the Northfield platform is broad enough to include Prof. George Adam Smith, who is to give the address to the graduating class at Mt. Hermon on June 13, and who, it is hoped, will also be present at the World's Students' Conference. We presume that remonstrances against utilizing the services of Dr. Smith may have reached Mr. Moody from conservative sources, but in inviting him, as in the case of Professor Drummond, Mr. Moody has shown himself to be the comprehensive and large-souled man that he really is.

The Methodist Church, like the Congregational churches, until recently recognized only three ways in which members could be separated from the church—death, withdrawal by certificate to some other church and exclusion. Both denominations have now come to accept the removal from the roll without censure of those who, being otherwise without reproach, no longer accept the belief of the church or are in sympathy with its aims. This process the Methodist Book of Discipline describes as "removal without certificate." The *Christian Advocate* suggests that this method may account in part for the large falling off of the net gain in membership of that church during the last two years. It is probably a factor to be reckoned with in considering the figures in our own Year-Book. It might well be a topic for frank discussion in our prayer meetings.

Dr. Marcus Baker of Washington, D. C., has published recently an article which credits the origination of the \$ sign to Rev. Chauncey Lee, who in 1797 compiled an arithmetic, published in Lansingburg, N. Y., in which he used the \$ sign as one of many devised by him to designate the American bits of money. Rev. Chauncey Lee was a Congregational clergyman, who graduated at Yale in 1784, studied law for a time, then took up the study of divinity and had his first pastorate at Sunderland, Vt. Leaving there because of the non-payment of salary, he taught school for a time in Lansingburg, N. Y., and it was at this time he published his arithmetic. Returning to Connecticut, he took up the work of the Christian ministry, and died honored by his fellow-clergymen and fellow-citizens. Columbia University gave him the degree of D. D. in 1823. He was a wit, a musician, a versifier, a classical scholar and an Emmonsite in theology.

A Western minister writes in indignant protest against a recent (contributed) item in *The Congregationalist* that Dr. Lyman Whiting of East Charlemon, eighty-two years old, is said to be the oldest living alumnus of Andover Seminary. He, the Iowa minister, "graduated before him and is three or four years older!" Of course, the saving clause of the item was, "is said," but the person who said it was sadly mistaken! At least twenty-five men are living who left the seminary earlier than Dr. Whiting, all of whom are older than he—six of them, with Professor Park at the head, being over ninety. The striking thing about Dr. Whiting is, not that he is so old, but that he is so young—preaching every Sunday, having charge of a parish, making frequent trips about the country for lecturing and other purposes. It "is said," and is believed, however, that he is the oldest graduate of that seminary who is still in active pastoral service. But let it be remembered, too, that Dr. Dowse of Sherborn, who was not an Andover student, has been preaching in one place since 1838!

We join with the large company who are extending their congratulations to Bishop Frederick D. Huntington, D. D., who on next Sunday passed the eightieth milestone of his life.

Last month marked the close of the thirtieth year of his episcopate in the Central New York diocese. And these two events, so near together, are fittingly made the point of departure for a delightful sketch of him in a recent *Churchman* from the pen of Rev. W. R. Huntington, D. D., of Grace Church, New York, who, though bearing the same name, is only a spiritual kinsman. The fact that the good bishop makes his summer home in old Hadley in this State, where he is on most neighborly terms with all the village people, and the further fact that his early ministerial life was passed in Cambridge and Boston give us of New England a certain claim on him and pride in him which we would be slow to relinquish. Is there, in the whole calendar of men who have held this important office, a sweeter, saintlier spirit than Bishop Huntington, in whom the simplicity and comprehensiveness of the religion of Christ find constant illustration?

The *Evangelist* is to be congratulated on having secured Dr. P. S. Moxom as its Congregationalist correspondent. Dr. Moxom, in commenting on some of the recent changes in religious journalism, says: "Probably we should find the best informed and sanest discussions of national and international affairs today in some of the great religious weeklies. The old-time separation between politics and religion—between the secular and the sacred—has been well-nigh obliterated, and the discussion of exigent questions of the day has become at once less partisan and more moral." The *Christian Intelligencer*, in an excellent and discriminating editorial on present day religious journalism, says:

It is no sign of degeneracy in the quality of a religious paper to give prominence to current events. That is determined by how it is done. Men know about them from other sources, and it is the legitimate province of the religious press, not only to give information about them, but to co-ordinate them with Christian truth and show their relation to the cause of Christ and his church. The fact is the scope of religion has vastly broadened; the distinction of religious and secular has in a measure been obliterated under the Pauline precept, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." There is a religious viewling and handling of secular things, and this the religious press seeks to accomplish.

## In and Around New York

### Jews Awake to the Needs of Their Race

About a year ago a union of Jewish congregations was formed which has in its membership all of the more progressive Hebrew bodies in the city. Its chief object is to work for the improvement of the condition of the downtown Jews. To this task it has been devoting a year of study, and has just arrived at the conclusion that the only practical method is to begin educational work among the young. Appeals are to be made at once to uptown congregations and an effort started to plant as many as eighty schools, to be located west of Eighth Avenue and between Thirtieth and Fiftieth Streets, and east of the Bowery down town. A worse condition does not, probably, obtain anywhere else in the world than here, and the schools will aim, not merely to instruct in the three R's, but to reach the heart of the child and effect a radical reform. The task is a tremendous one—one of which no person who has not studied it can form an adequate idea. The solution of the problem has an interest far beyond Jews, and for that matter far beyond New York.

### A Commendable Philanthropy

The year of the Christian Aid to Employment Society has just closed with its usual good record. This society, under the able direction of Mrs. Alida Stanwood, seeks to elevate the condition of working women and girls by opening to them, through its influence,

more remunerative and more healthful avenues of self-support. From the start up to the present year it has helped over 33,000 women. In 1898 it received and filled 316 calls from employers, and accepted 998 applications from employes. This has been done by the expenditure of only \$1,753, contributed by the generously disposed. The services of the society are extended free to all on the supposition that thus it can help a larger number of women to positions in stores and business houses. It also assists in fresh air work and other philanthropies which can be conducted without the usual red tape so prominent in many of the institutions for charity.

### Philippines and Filipinos

The meeting of the Congregational Club last week proved to be by far the most interesting one of the season, and great credit must be given the committee for securing such able speakers. The topic was America's Duty to the Philippine Islands. Maj.-Gen. Francis V. Breene spoke of the gallant work of the army and navy in opening up these new fields for better civilization. He said that there could be but one result of the fighting, and that was the complete triumph of American arms. While there is a minority in this country now opposed to every accomplishment of arms in the islands, the time will come when the croakers will be silenced by the advantages gained and the good accomplished. It is the duty of the church to send her best men into that priest-ridden country to work out Christianity's problem in a spirit of kindness and fraternal love. "The Filipinos," said Mr. Ramon Reyes Lala, a native of the islands who has been educated in this country, "are not wild and untamed savages. A great number of them have been educated abroad, like myself, or in the universities at Manila. The majority of my countrymen are not in sympathy with Aguinaldo, and do not believe he is entirely sincere in the motives that animate his actions. Whatever they grow to, I do not believe that my countrymen are now qualified to exercise the privileges and rights of self-government, and the best of Filipinos agree with me. A majority want either an American protectorate or annexation. Let the chief offices be filled by men sent from the United States, and let the local offices be filled by natives. In this way my countrymen will learn the lesson of self-government that you have learned, and they will be a credit to their teachers." Dr. Birnie, recently of the Central Church in Hawaii, told how the experiment had worked in those islands.

### A Large Northfield Delegation

Fifty-two Presbyterian ministers and elders have promised definitely to spend August at Northfield in attendance upon the Moody meetings. Weston Hall has been rented for their exclusive use, and a fund approximating \$2,000 has been raised in order that ministers may have free entertainment for themselves and reduced rates for their wives. It is due to some of them to say, however, that they have subscribed to the guarantee fund. The undertaking was suggested at one of several prayer meetings held this spring by the New York Presbytery, the purpose being a special effort to deepen the spiritual life. As a means of further deepening it the attendance at Northfield was proposed.

### Exalting the Holy Spirit

One of the best series of lectures ever given at Union Seminary has just closed. The main subject was The Holy Spirit, divided into such topics as: The Sanctifying Work of the Spirit, The Guide to Truth, Its Advent at Pentecost. Among the speakers were: Prof. W. N. Clarke, Dr. Newman Smyth, President Hyde of Bowdoin, Dean Hodges, Dr. Munger, Dr. W. R. Huntington and Dr. McKenzie.

CAMP.

Every thing that is mine, even to my life, I may give to one I love, but the secret of my friend is not mine.—*Sir Philip Sidney.*



## My Prayers \*

BY REV. F. W. BALDWIN, D. D.

The only creature on earth that ever prays is man. He prays because he is more than a creature. He is a child, with a hunger which material things have no power to satisfy. He carries "in his senses the morning and the night, in his brain the geometry of the city of God, in his heart the realms of right and wrong." He must know his Father and find a way up to his Father's home and heart or he is an orphan, homeless and miserable.

All sincere seeking after God, under whatever form, is prayer—the effort of the soul to find its rest and peace. The very act of praying is an assertion and expression of our kinship with God. So far as we neglect or refuse to pray we deny that kinship and cast the crown of glory from our brows. Very few ever think of denying it. Many are exceedingly careless about their prayers. Many know very little about the real meaning and blessedness of prayer. But those who never pray, who never lift their hearts to God and never aspire after truth and holiness, are very rare. Even the skeptic and unbeliever pray in spite of themselves. A man must be utterly depraved and brutalized before the spirit of prayer will forsake him or his sense of dependence and need is lost. So hard is it for any one to get away from the living God. In some great extremity of life, in the midst of danger, when no earthly power can avail to help, or under deep conviction of sin, when the outraged conscience asserts itself, the hungry heart cries out for the bread of life, the spirit utters its immortal protest, the pent-up waters break loose and nature has her way. Then the man who was never known to pray falls to his knees and stretches out lame hands for that help which he has so long neglected or despised. And how lame he is, how pitiable in his blindness, how pathetic are his appeals to heaven!

In the last analysis the life of the spirit means simply a life of prayer, seeking and receiving the life of God, and the secret of that life is disclosed nowhere but in the closet and on one's knees. The way to the heights is across the valley. He who will not humble himself cannot be exalted. A prayerless man may perhaps be moral, but he cannot be spiritual. He may keep a statute, but he cannot keep the law of love. However kind and good and respectable and honorable such a person may be, he cannot be a Christian.

Prayer is the Christian's vital breath,  
The Christian's native air.

It is his because it was Christ's. No portrait in the gospels is more striking or beautiful than that of the praying Master. Prayer was his meat and drink. Nothing impressed his friends quite so deeply as this—his access to God, his hold upon the unseen, the visible strength and peace that flowed in upon his spirit from habitual and intimate communion with the Father. How they watched him in those lonely hours! Feeling the power he brought to them from that world he so often and so easily entered, and observing the effect of his communion in his very face, they exclaimed, "Lord, teach us also to pray!" They knew all about the forms

of prayer. They had been praying all their lives. But this sweet and holy secret of the Master they could not fathom. He imparted it to them so far as it was possible. But it was not a rule, nor a set form of words. It was a state of the soul, an atmosphere, an experience, into which they could come only step by step, and even then only as they were responsive to the higher and finer influences of the Spirit of God.

Any one can "say" his prayers. Any one can repeat beautiful words learned out of a book. But to pray as the Master prayed, to touch the springs of life and quench the thirst of the soul, to talk with God and to know that it is God with whom one is speaking, is no light or easy thing. No habit of the religious life more quickly degenerates into a mere form than this. It is as easy to turn off holy words and set phrases addressed to the divine Being as for a Buddhist to turn his wheel. Every one who reflects, who studies himself, knows the danger to which he is constantly exposed—the danger of making the holiest act of life formal and unreal—and probably nothing else does so much to dwarf and injure the spiritual life of multitudes of good people as this degeneracy in their worship, this failure to feel the solemnity of prayer and the severe demand which it makes upon the soul.

To the sweet and lovely Christian, troubled by no great temptations, assaulted by no dangerous enemies, to the innocent and trustful child, prayer may be the quietest and most restful of acts, simple, childlike, easy. But to him whose very life has been assailed, who feels himself in the midst of mortal foes, whose every victory has been a costly thing, and who knows what it means to suffer the humiliation of defeat, to him prayer is an agony, often a Gethsemane, a wrestling like that of Jacob's, demanding and calling into exercise every energy of mind and heart. Is not that what Jesus meant by importunity, and what Jacob felt when he said, "I will not let thee go till thou bless me?" One such experience as that will do more for the education of the soul, its discipline, development and power, than years of ordinary praying, and no life is so smooth or passionless that it does not have in it many of these crucial hours.

There is no way of making one's prayers real and strenuous save as God is made real and present in one's thoughts. It is impossible to speak with any sense of reality to an absent deity, or to put soul and passion, faith and love into words that are spoken into empty space; and we can never know what Jesus meant by prayer, nor what prayer meant to him, until we have bathed our spirits in his rich and satisfying thought of God. Once let that thought take possession of us, and prayer is lifted forever above the mere realm of petition, and all doubt or misgiving as to its answer is lost in the higher wish, not that our particular requests shall be granted, but that the will of God may be known and done.

How quickly the quality of a man and the tone of his life are revealed in his public prayers! Much more truly can we judge ourselves by our secret prayers, the words we speak into God's ear alone, the secret things for which we long and pray.

And if it be true that nothing reveals a man to himself like his own prayers, is it not equally true that nothing is so revealing of God, nothing so penetrates into the unseen and uncovers to us the mysteries of spiritual life, like honest and searching prayer? The man who prays is the man who sees. In the prayer of the penitent soul is held the blessed vision of forgiveness and love. In the prayer for light and strength lie all the possibilities of spiritual enlargement. In the prayer of gratitude and thanksgiving are enshrined the beatitudes of heaven. In prayer today, poorly as it is understood and imperfectly as it is offered, lie the strength and peace and joy of the world; and the demons that still possess men will be cast out by no other power than that of prayer.

## "Jack Nazarene"

A STORY OF THE NEW SOUTH

BY H. A. SCOMP

"Grandmamma, do you believe a nigger's got any soul?" The speaker was a Negro boy of about twelve years. The person addressed was his grandmother, "Aunt Silvy," a tall, venerable woman of near threescore and ten winters—they had been winters rather than summers.

The boy, called "Jack" by everybody else, was always invested with the orthodox name of "Nazarene" by his grandmother—his sole surviving relative—for Aunt Silvy was a pious churchwoman who believed in "Scriptur" names for persons and places. Even Jack's dog answered to the Biblical name of "Jonadab."

Jack, when propounding this psychological "poser" to his grandmother, was stretched upon the cabin floor, face downward, a book which he had been reading lying between his elbows.

"Does I b'lieve a nigger's got any soul?" slowly repeated Aunt Silvy, looking up from the ironing board at which she had long been working. "Of course I does. Why, don't de Bible say, 'Ethiopy shall stretch out her hands unto God'? I'd like to know how Ethiopy'd stretch out her hands if de nigger ain't got any soul?"

"Well," answered Jack, "this book, Ariel, says that a Negro is just a beast, and's got no soul at all."

"I tell you, Nazarene, 'Ethiopy shall stretch out her hands,'" impatiently retorted Aunt Silvy, and Jack, with an unsatisfied expression on his face, arose and walked out to the low yard fence, where he stopped and whistled.

Aunt Silvy was very ambitious for her grandchild. She longed to see him educated—"get a diplomer," as she expressed it. He was, she believed, a child of destiny. He would be great among his people; perhaps might one day lead "black Israel" back to their fatherland. She taught him to read, and had already imbued him with the feeling that he was called to work for his people. For three years he had been a pupil in the school of Miss Northen, a Massachusetts missionary, who taught a school for the freedmen's children in Atlanta.

Jack was already well advanced in his studies. Far into the night the gleam of a tallow "dip" or of a blazing pine knot would show the boy bending over some

\* The last article in a series on The Culture of the Spiritual Life.

book of history or travel, particularly of African exploration or story. From the barracks officers, Miss Northern and others he had received many books, which he read voraciously. A lieutenant in a spirit of teasing had given him a copy of *Ariel*, which first awoke in him a doubt as to his ownership of that important part—a soul.

When he went out to the fence and whistled it was evidently a signal, for presently a girl about a year younger than himself appeared at the door of the next cabin.

"Come here, Phyllis," called Jack. "Have you any soul?"

"To be sure I have. What do you ask that for, Jack?"

"Well," replied Jack, "this book says that you ain't, no more than Jonadab here." The two children sat down under the shade of a holly and read over many pages of the disquieting volume.

"But, Jack," broke in Phyllis, "would Miss Northern pray every morning for the Lord to save our souls if we didn't have any?"

"No, I reckon not," Jack answered, doubtfully; "but I tell you, Phyllis, I mean to find out all about the Negro," he added, determinedly.

Just then Aunt Silvy, who had been singing, "We are climbing Jacob's ladder in the jubilee," appeared at the door of her cabin, and called, "Nazarene!"—strong emphasis on "rene"—"take de close to de barracks."

She lifted upon the boy's head the basketful of snowy linen, and he trudged away towards the officers' quarters with Jonadab at his heels.

Eight years: Jack Nazarene, now a young man of twenty, is in the senior class of one of the universities of Atlanta. In his thin figure, restless eye and nervous walk we may detect the student and thinker, who has a purpose, a life work before him. He is of those who swerve neither to the right nor the left from a predetermined course. To uplift his people is his self-appointed task. The seed which his grandmother planted is bearing a hundred-fold harvest.

He and Aunt Silvy still occupy their humble home in the fringe of Negro habitations near the trenches. A little garden, carefully tended, contributes much of their short bill of fare. Phyllis, now a young woman, recently graduated, is a teacher in her *alma mater*. She, too, still lives in her former home.

In the university Jack is a leader, especially in philology and history. He is acknowledged the orator of the school, and is a power among the students. But Africa and the Negro have long absorbed his thoughts. Chiefly through his efforts the African Historical Society had been organized. This had for its chief objects the history and the ethnology of the African race. What has the Negro contributed to universal history? What factor has he been in the world's commerce, politics and civilization? Ancient history, Egyptian monuments—any and every light beam was followed toward its source. A considerable library of books bearing upon these subjects, along with a small museum, had already been accumulated in the society's archives. Perhaps no other student body in America were so well "posted"

upon these specialties. Jack maintained that these questions for them were more than speculative; the vision must take on flesh and blood. It outlined duty for each of them. His enthusiasm quickened them. "Our mission is to our own people," was the oft-repeated motto. "The world must know that we are rising," Jack insisted.

Aunt Silvy has aged more than the lapse of years would indicate. Hard service at the washtub and ironing board, with scant fare and little recreation, has bent her vigorous frame at last; but her iron will and unbending purpose are as fixed as ever. To see Nazarene graduate, to hold in her own hands that long-coveted diploma, to have her darling ready to lead "black Israel," and she "would be ready to go," she said. What aspirations in that lowly dwelling! Daily she admonished Jack that "Ethiopy must stretch out her hands"—the time was drawing nigh.

Most of that spring she had been confined to her bed. She seemed to live by sheer force of will. "The Lord'll keep me till Nazarene graduates." Jack must not quit school on her account. "No, Nazarene, I'll git along. I'll not go 'fore next June." She longed to hear his graduating speech. "You must 'stinguish yourself den," she would say.

Jack and Phyllis alternately watched by her at night, and some of the neighboring Negroes stayed with her in the daytime. She loved to sing, and even upon her bed would feebly warble her favorite melodies in her wonderfully clear, pathetic tones, chanting in the scanning measure characteristic of the Southern Negroes, *e. g.*: "Walk in—the light—beauti—ful light, dewdrops—of mercy—so wondrous—ly bright, shine on—shine on—in thy—beauty, Jesus—the light of—the world."

Commencement Day, long expected, dawned at last, but Aunt Silvy was weaker. Only her indomitable will seemed to hold to life's trembling thread. She insisted that Nazarene must stand by her bed and deliver his valedictory address. Then, with a proud smile, she turned her face away, saying: "Now, Nazarene, you must go. Phyllis'll stay with me till you come."

With sad forebodings and aching heart Jack bade her good-by, commending her to Phyllis's watchful care. "I'll watch her, Jack, and send for you, if necessary. Now do your best," Phyllis coaxingly added.

The great auditorium was crowded. The governor and many other prominent white men had seats upon the rostrum. Jack, being valedictorian, must speak last and at night. His reputation for oratory and his high standing made his address to be anticipated as the speech of the occasion. The African Historical Society, of which he was president, sat in a body before the stage. The Educated Negro's Mission was his theme, and from the opening sentence he held that great audience in the hollow of his hand.

He pledged his fellow-students to their mighty task. The Caucasian's work for the African, he said, is foreign missions; the Negro's is home missions. His evangel is to his own race. To no city of the Samaritans is he sent, but to the tribes of the darker Israel. His enthusiasm became contagious, and when the climax

was reached in the appeal to the students to join this army of consecration the great crowd, in breathless excitement, arose *en masse*. Not until the last well-rounded period had died away in the vaulted arches was the spell broken. Then from a thousand dark throats there burst a shout which made those arches tremble again and again. Who shall tell how many hearts were lifted into a higher life under the magic of that hour?

With a few words the diplomas were awarded. Then the multitude surged around Jack to grasp his hand and offer congratulations. Did any eye mark how suddenly the young orator disappeared from the hall, or how rapidly he threaded his way through alleys and commons toward his humble home?

Through the open window he sees Phyllis softly moving about the lowly bed. Breathless he listens; it is his grandmother's voice, anxiously asking, "Hasn't he come yet?" "Yes, grand-mamma," answered Jack, rushing in, "and here it is," holding out the parchment. "It" in that cabin home had for years meant the much-coveted diploma. "Let me see it," and Aunt Silvy pressed the red seal to her trembling lips. "Enough," she said, presently. "Now, Nazarene, after you lay me away, maybe you'll go to de Niger and to Dwari, where I was born. A big baobab tree stands dere close to de spring, where dey used to practice de great Obeah. Dere's where de slaversmen killed my mother. I want you to build a church dere and teach de poor black sheep—your kin—and"—but here consciousness failed her.

Through the long night hours Jack and Phyllis watched. Aunt Silvy talked in an unknown language. It was the long-forgotten Berber tongue. Probably she was again playing by the Kaware with the little heathen children. The watchers looked at each other awestruck.

As the red dawn began to light the east, Aunt Silvy roused for a moment. Obeying her signs, they lifted her up in bed to face the rising day. Abstractedly she gazed, as if her vision reached beyond the wide ocean to the palm groves of her childhood. Then, with dying voice, she whispered, "Ethiopy—shall—stretch—out—her—hands." It was finished. With her head on Jack's shoulder she breathed out her spirit. The wild olive—grafted—had been transplanted to the gardens of Paradise.

Late that summer afternoon a little wagon, bearing a plain coffin and followed by a crowd of dark faces, slowly moved out to old Shiloh beyond the trenches. There Aunt Silvy's body was laid close to Miss Clely's grave, to "wait for the snowy wings" which shall come for those first who sleep in Christ.

From that hour Jack Nazarene's life work began, for "Ethiopia must stretch out her hands to God." As a teacher and a writer he today is a power, the peer of any man of his race. As president of a great institution, he is now leading thousands of "black Israel." Indefatigably, he is still following up the Negro's history. Personally, or by proxy, he has searched the great libraries of America and Europe collecting his material. His life is a benediction to his people.

Sharing his lot and his labors, as his wife and the mother of his children,



faithful Phyllis is no more in doubt as to her title to a soul, but she, too, works for the souls of others, while she blesses the home of Jack Nazarene.

As we think of this man, only two generations removed from "darkest Africa," and consider his work, the question, "Has Negro education proved a failure?" answers itself. In the South today are thousands of dark mothers as eager as Aunt Silvy for the education of their children, and there are thousands of Negro boys who are as earnest seekers after knowledge as was Jack Nazarene.

### The American Guild of Organists

BY I. E. K.

This is an incorporated body with headquarters in New York, and is intended to comprise representative organists in leading American cities. It has nearly 200 members and associates in this country, while such names as Alexander Guilmant, Sir John Stainer, Mus. Doc., and Josef Rheinberger grace its list of honorary members abroad. Dr. Gerrit Smith is its president, and among its honorary vice-presidents are J. C. D. Parker, George W. Chadwick and Prof. Waldo S. Pratt.

Its object is to enrich and ennoble the orders of service in our churches by raising the standard of worship music and securing greater harmony between the different parts of the service. It aims to make the church a center and home for culture in sacred music, "the first to recognize and foster it." To this end it addressed a letter about three months ago to the Christian churches of America, suggesting that the yearly contract system be abolished, that organists and choir masters be recognized as regular officers of the church, and that the music be directed by the minister and choir master in weekly conference. In this work the co-operation of pastors is a prime essential, and we are glad to see in the list of thirty-five honorary associates, headed by Bishop H. C. Potter, a good number of representative evangelical clergymen of New York, Brooklyn, New Haven, Cleveland, etc. Dr. E. Winchester Donald and Rev. Samuel Elliot are as yet the only representatives of the Boston ministry.

To stimulate to higher achievement the guild has instituted examinations for organists, confers degrees upon those passing successfully and offers a prize for the best composition of high grade church music. Another educative movement is a series of public services held in the larger churches as an object lesson suggesting the possibilities in this line of work. The three planned for Boston were in charge of a committee of the guild consisting of Messrs. S. B. Whitney, G. A. Burdett and H. M. Dunham, organists, respectively, of the Church of the Advent, Central and Shawmut Churches. The first of these services, held about a month ago in Central Church, illustrated what can be done with a quartet choir. The second, held April 23 in Shawmut Church, showed the possibilities of a mixed chorus. And the third, given May 16 at the Church of the Advent, exemplified the work of a boy choir.

The exercises were not exclusively musical, though that feature predominated. They embraced all the elements of an ordinary church service—Scripture lessons, usually from both the Old and the New Testaments, prayers for the greater glory of God in Christian worship, for the Guild of Organists, for catholic unity, with the Lord's Prayer, and a brief address by the pastor. All the programs were finely conceived and artistically executed, and there certainly is a great advantage in having all the parts combine to produce a strong and lasting impression.

At Central Church the musical numbers were by Bach, Schumann, Calkin, H. W. Parker, Selby, Travers, Haydn, Naylor and Mendelssohn. The service at Shawmut included an earnest address by the new pastor, Dr. William T. McElveen, showing hearty sympathy with the aims and efforts of the guild, and a hymn, "Jerusalem the golden," to be sung by the congregation. The other musical numbers were by Dubois, Dunham, Tinney, Rheinberger, Decoudray and Whiting, with two selections of rare beauty from Gounod's "*Mors et Vita*."

One could hardly ask a better exemplification of the ideals of the guild than the service held at the Church of the Advent. To a High Churchman it was as nearly perfect as humanity in its present stage of development could be expected to achieve; and musically considered we see nothing in it to which a large-minded Dissenter of cultivated taste could object—unless it be the intoning of the service. This feature, which strongly resembles the telephonic utterances of the graphophone and is far less expressive than the formless inflections of an infant of months, Congregationalists are not likely to imitate. For the rest, the majestic, uplifting strains of the organ, voicing widely different phases of emotion, the clear, trained voices of the choir in antiphonal praise, the elevated character of the compositions chosen and their finished rendering—all dignified, reverent, inspiring—combined to produce a service akin to one's conception of the worship of heaven. The audience in the main was appreciative, though the alien was not wanting who, looking upon the affair as a free concert, was capable of exclaiming vivaciously, in the midst of Beethoven's Adagio Cantabile in A Flat, "I get mine at Butler's—nineteen cents a yard." We may be permitted to hope that the celestial harmonies will not be thus marred, but that such crude souls will be relegated to some elementary sphere, where their sense of fitness and harmony may be developed.

There is force in the suggestion of Dr. McElveen, that, while our brethren of the Established Church put perhaps undue emphasis on ritual and liturgy and too little on the sermon, Congregationalists incline to the opposite extreme; and that in the ideal service, found midway between the two, every part from prelude to postlude is equally important and worshipful. We bespeak the hearty co-operation of our pastors in the work of the American Guild of Organists.

I never knew a man to escape failure, in either body or mind, who worked seven days in the week.—*Sir Robert Peel*.

### Education for the Ministry

ANOTHER PHASE OF THE QUESTION

BY CHARLES S. MACFARLAND

There has been in recent years a gradual change of conception with respect to the relation between the ministry and the other callings of life. The minister today is estimated, not by his office, but by his manhood. This is not altogether to be deplored. It might well go farther and be applied in larger measure to the relations between the minister and the church. A well-earned and regularly paid salary is far better for all concerned than a constant succession of donations and dis-counts. The principle has not, however, been generally applied by the churches in employing preachers nor by the theological seminaries in preparing them. The system by which students are assisted in their education still acts upon the conception of the minister as living under special conditions and with special claims and privileges unlike those of other men.

Generally speaking, theological students do not stand upon the same level as the men in the other departments of university life, and this is especially true in regard to the system by which they receive scholarship aid. In most of our Congregational seminaries each student requiring and requesting it receives a stated sum each year from the seminary funds and a smaller sum from the educational society of his denomination. As a matter of fact nearly all the students request and receive such aid, the rule requiring a certain grade being rather freely interpreted. In addition to this room rent is given and no tuition fee is required. This aid is generally given to all in equal amounts without regard to the relative mental or personal qualities of the recipients. Where any change is made it is on account of the need of the student. The prizes and merit scholarships in addition are very few.

On the other hand, in the college departments and the other professional schools whatever aid is given comes in the way of prizes, scholarships and fellowships granted on some basis of merit other than mere financial need. Even in some colleges, however, a special dispensation grants additional aid to those students who have the ministry in view, although generally some form of service, such as that of monitorship or proctorship, is required in return.

The whole matter amounts to the offering of special inducements by the seminaries to young men who will come and study for the ministry. This method of practically indiscriminate giving has some baneful effects. In the first place, it cannot be denied that not a few men pass through the seminaries, drawing this aid, some of whom are not signally adapted to the ministry, some of whom never enter it, and some of whom were never sure of their intention to do so. In such cases the investment is a dead loss. In neglecting to take into account the relative worth of the men it is an investment without regard to its return.

Moreover, this has a harmful effect on the character of the men. They lose in self-respect. Perhaps the most unfortunate feature of all is that it lowers the standing of the theological student in the eyes of his fellow-students in other departments. This is especially true in

those theological schools which are parts of universities. Of course it needs to be taken into account that, as a rule, theological students are poor men, making their own way. Among the men who enter the other professions requiring a college course the number who do so entirely by their own efforts is small compared with those who enter the ministry.

But while a withdrawal of aid is not called for, a change of method seems desirable. This aid could not be placed on a pure scholarship basis, for many men of moderate mental power are of more use in the ministry than others of higher scholarship but fewer personal qualities. It might be better, however, to withhold this aid from some and give more to others of greater promise.

Several institutions, among them Union Seminary, have taken steps in the direction indicated. Union has been enabled, by reason of its large endowments, to offer more aid than most seminaries, and thus might naturally be among the first to see the harmful results of the system long in vogue, hence the plan pursued for some time past has been to give scholarships on the basis of merit, the latter having regard to both scholarship and Christian life and work. Scholarships are graded according to rank on this basis. Entrance examinations are required of entering candidates, and the awards are made on probation and may be increased or decreased from time to time. Scholarships are of two classes—merit and prize or honor scholarships.

Such a change ought to have an influence on the character of the seminaries. It would mean fewer, perhaps, but better men—quality rather than quantity. It would have some influence on the character of the men. It would place the theological schools and their students in a better light before men who are about to choose their life work. As a rule, the brightest young men in our large colleges are not entering the theological schools. Such a change in scholarship methods would do something towards elevating our schools and students in the eyes of college and university men and of the world at large. While it might not solve the whole problem, it could hardly result in any loss, and it would be in line with the modern conception of a ministry revered for its manhood rather than for its office alone.

### An Infidel Lawyer's Opinion of Christ

The other evening I called at the home of a prominent jurist in a Western city who helps to form the opinion of men of all classes. We talked of matters political and social until at last, as the fire on the hearth was slowly dying, our thoughts turned to the more serious one of man, his purpose here, his destiny, his God. "But O!" said the jurist, quite eager to confirm his attitude as an infidel, "you know Christianity to me is but one of the 'isms'—soon to give way to another. And yet its author was most remarkable. As a lawyer his ability to meet question with answer and to disarm his opponent as easily as a schoolboy throws aside his book, his penetration, his directness of expression, its force and beauty, his uni-

versality, is the marvel of our profession. He never lost; he always won."

Though unaware of the absence of any contradiction, my friend set about to prove the correctness of his position by one illustration and another, as, for instance, the question of the tribute money, the use of the Sabbath. Later, as I walked toward the door and looked back to see the one spark yet on the hearth, I thought of that one truth still in the heart of my so-called infidel friend which might yet lead him to that Source of all truth.

We may not all see our Master as the Lawyer among lawyers; but as in the days of Augustus every road led to Rome, we know that the interest of every heart finds its perfected ideal in Christ. "To whom shall we go? Thou hast the words of eternal life."

A. S. T.

### Public Librarians at Atlanta

RESPONSE OF THE SOUTH TO THE MOVEMENT

BY W. I. FLETCHER, LIBRARIAN OF AMHERST COLLEGE

At present all matters connected with civilization at the South are of special interest. None could be more so than the status and prospects of public libraries, for no other agency can claim greater value as a promoter of intelligence and humanity. Up to the present time the South has been practically without public libraries. Nor is this strange. The public library system of the North has grown out of conditions foreign to the South, among which may be named first a widespread disposition to study and discuss questions of social and political philosophy. This was the keynote of the movement led by Franklin for the establishment of subscription libraries in the eighteenth century as it was of the lyceum lecture courses of the earlier nineteenth, these being the two parents of the free library system of today. Such a note vibrating through the North was at first feebly responded to by the Southward, but the response died away as the era set in in which thought was centered on the defense of an existing social order.

In the second place, in the North the concentration of population in villages and large towns has developed the library system as well as accumulated wealth as a source of endowments.

But now the "new South" has arisen, and it is specially significant that in Atlanta, so near the statue of Henry W. Grady that it might hear his voice could the marble speak in the tones of the living orator, stands an institution already marked by recent events as the birthplace of the public library system of the new South. These recent events are three—the transformation of the library itself from a Young Men's Library Association into the Free Public Library of Atlanta, the securing of State legislation fostering library work throughout the State and the meeting in Atlanta last week of the American Library Association as a result of persistent efforts for three years to bring the meeting here. Miss Anne Wallace, daughter of a Confederate colonel and librarian of the Young Men's Library that has been—lately hailed by a local orator as a "Henry W. Grady in petticoats, the most popular citizen of either sex of Atlanta"—has been the principal mover in all this. She was well supported, however, by a progressive board of directors and a rising public sentiment, and further aided by Mr. Carnegie's gift of \$100,000 for a building, conditioned on the freeing of the library and its municipal support.

The hospitality of our hosts was of the true Southern flavor and abundance, the attendance was thoroughly national, nearly every State being represented—Maine by

several persons, Texas by five or six, California by two or three, while one library in Minnesota sent six delegates. Of course this was the Minneapolis Public, and the delegation was headed by Dr. J. K. Hosmer, the librarian, the well-known author of the *Life of Sir Henry Vane* and numerous other books.

This meeting had been freely spoken of as a "missionary effort" on the part of the association, but it was soon discovered that such a view was hardly tenable. So far as Atlanta itself was concerned, the association found itself called upon simply to assist at the formal installation of a new order of things. And in the South at large there is already an awakening which left it as the function of this meeting only to encourage by sympathetic expression and to lend stimulus rather than direction.

The awakening of interest in libraries in the South has been largely due to the work of the women's clubs, and the beginnings of libraries being made are mostly under their direction. Through the efforts of their federation Georgia has established a State Library Commission, similar in purpose to that of Massachusetts, and the securing of such a commission at the next session of the legislature was the first work undertaken by the just organized federation in South Carolina. The women's club movement promises much for the South in every way, but in none more than in this that it is now practically identified with the library movement. Not only are the State federations working for favorable and fostering library legislation, but the local clubs make the gathering of the nucleus of a free library one of their first interests. At least four such libraries have now been started in South Carolina, and in several places in Texas the initial steps have been taken. The clubs have also seized upon the idea of traveling libraries, already worked out in twenty of the Northern States, for the purpose of reaching the scattered population. Mrs. Eugene Heard of Middleboro, Ga., gave to the association an interesting account of this work as carried out by her, actively assisted by officers of the company and by Mr. Carnegie, along the Seaboard Air Line Railroad.

In the nature of things progress in this library movement in the South will be slow, but it is now started in a way that smacks of the soil rather than as an exotic which might not flourish. By the establishment of State commissions for its direction and encouragement it will have the benefit of the careful study of local conditions. The race question must be dealt with, nor is it quite clear now what the outcome will be. But so long as such intimacies exist between the races as occur already in the family and in the street car, there can hardly be any long exclusion (which is threatened in some quarters) of Negroes from the use of the public libraries.

In some places the question is already working itself out. The establishment of branches in wards or parts of towns where the Negroes most congregate will be of assistance, and it can hardly be that there will be much more difficulty in otherwise dealing with the two races than there is in the North in regard to the immense use of the city libraries by the "low down" element. The saving clause in both cases is that the two classes of readers, the vulgar and the fastidious, quite naturally choose different classes of books, the fastidious not using the library as a source of common novels for their reading.

The race difficulty at the South is too large, its social ramifications too wide and obscure, for any one confidently to offer any specific for its cure. All are agreed, however, that education comes nearer being a specific for such social ills than any other yet named. May it not be that the education of the community through wisely administered public libraries will fill as important a place in the hoped-for cure as that of the school or the college?

Atlanta, May 17.



## May Christians Indulge in Luxuries

"BEST ANSWERS." V.

Following our usual custom in these Best Answer contests, we have carefully examined the more than one hundred answers submitted to this question and from them selected the following, which we consider the most representative and helpful replies. It would have been easy to have extended the number, for many of those put one side were worthy of being printed. The final decision regarding them has been made by Prof. Graham Taylor of Chicago Seminary, who chooses as the best answer the one by Mrs. Lucia Ames Mead of Boston, and as the second that written by Rev. E. Tallmadge Root of Providence, R. I. Honorable mention, he thinks, should be made of the reply submitted by Rev. George R. Hewitt of Allston, Mass.

No, for the reason that the Christian's passion for the coming of his Lord's kingdom in the world ought to exceed every desire for selfish indulgence. The parable of the talents teaches that men are responsible for the gifts and resources given into their command, and that they are under strict obligation to use them in such way as they shall yield the highest spiritual profit. Money employed in the endeavor to deepen and increase our own power of service is never a wanton expenditure. In the end such employment of it brings largest return. Let a man not neglect the enlargement and enrichment of his own life. But when we spend money in ways that not at all increase its power of ministering to the needs of mankind, nor restore it to vigor and strength, our action is one of sinful prodigality, and we are numbered among those who waste their Lord's substance. "The free indulgence" of ourselves in things that, though they may for the time idly amuse or please, yet are of no real use, falls far, far below the standard of Christian service which the Master has set before us.

O. D. S.

Yes, to an extent within one's means and not prejudicial to health of body or mind. Restriction to supply of the actual necessities of life, physical, mental and spiritual, may sustain it, while a more generous ministration may render it more abundant, more satisfactory to ourselves and more helpful to others. Neither body nor mind should be unnecessarily fettered in their natural reaching out for better things. As to extent of indulgence, it must be measured by a flexible rule personally applied by each individual to his own case only. Circumstances govern largely. What is luxury for one is commonplace to another. Body and mind are interdependent. Both will repay generous treatment. Do not rob the mind and soul to surfeit the body. Do not expect fullness of mental and spiritual life from a starved body. The Master did not hesitate to turn water into wine that the joy and cheer of the wedding feast might not be clouded. Live within your means, however limited, not forgetting those less fortunate, who need something more substantial than your pity. You know how much you can expend. Do not allow selfishness to rob conscience. Principle and conscience must co-operate.

A. J. H.

Yes, just so far as these will equip them for the service to which our Master calls without trenching on the opportunities of others. I quote from memory a slip found in the pocket-book of a faithful steward years ago: "My luxury must give way to the convenience of another, my convenience to his necessity, what seems my necessity to his extremity."

S. A. H.

Christians may not indulge in luxuries for the following reasons: Christian gentleness, fine taste and our spiritual perceptions teach us that there is a physical basis of morals, that what a man eats and drinks he is, and that the body is the temple of the Holy Spirit. A luxurious liver is therefore both vulgar and immoral; he violates the law of personal purity and stabs religion in the very eye. Ostentation and display on the part of the rich are a wanton provocation of envy and resentment in the breasts of the poor. One may not recognize the claims of socialism over the control

of one's wealth, but the Christian will have respect for the feelings of the unfortunate. A heartless display of luxury is a sure sign of a decadent civilization, essentially pagan and anti-Christian. But principally, as wealth is concentrated personality, its use determines one's ideal of manhood. Its power to help or hinder the cause of Christ is incalculable. If the Christian uses it in luxurious self-indulgence, he stands convicted of regarding his own appetites, tastes and whims as of more importance than the redemption of the world.

D. B.

A Christian's indulgence in luxury must proceed from praiseworthy motives, and must be limited by the teachings and the spirit of the religion of Jesus Christ. Sweeping condemnation of luxury is unjust. Art is a luxury, but there is a helpful ministry in the masterpieces with which we decorate our homes. An expensive country seat is a luxury, but its owner may take deep satisfaction in the support it furnishes to the families of the workmen hired for its maintenance. Doing it unto the poor is doing it unto Christ. Many of the ways in which wealth is unlocked are laden with the perfume of the broken alabaster cruse. A Christian may indulge in luxury when to do so would bring employment or comfort to others, or would contribute to the world's advancement. A Christian may not indulge in luxury when to do so would cause him to live beyond his means, set a pernicious example to others or violate any law of God or man. God has planted within us a love of the beautiful and a desire for pleasure, and the thing to do is not to eradicate these inborn tendencies but to educate them.

R. DEW. M.

Luxuries include many things which are refining and educating to a high degree. A Christian should be able to make a better use of such luxuries than a man who is not a Christian, and he is justified in the possession of them provided he is wise enough to so use them that others shall thereby be attracted to righteous living. The art of graciously sharing luxuries with those who have them not is a difficult one and one which requires much personal sacrifice, yet rightly exercised it is one of the most effective means of doing good. The feast is not forbidden, but the guests are prescribed [Luke 14: 13], and they should be selected, oftener than they are, from those who can make no recompense. Luxuries enjoyed or dispensed in the spirit of Him who said, "I am among you as he that serveth," do no harm. If the Christian finds that the majority of those under his influence are estranged from himself and from right living because of his luxuries, then their use should be discontinued, a simpler mode of life adopted and he should seek some other avenue through which to serve the Lord with his substance.

A. M. G.

I would not have Christians who are already in possession of beautiful homes and costly pictures sell them and give to the poor, neither would I have them keep these luxuries for selfish enjoyment. "To whomsoever much is given, of him shall much be required." Whatever is beautiful or ornamental may easily be converted into the useful. Open that beautiful home now and then to the poor and homeless. Use or lend those costly pictures to gladden

the eyes of the less fortunate. If God has given you the ability to have things good and beautiful, have them, but be not selfish in their use. "He that hath pity on the poor lendeth to the Lord." Every man has the right to gratify his tastes in so far as he is able, but no conscientious Christian will enjoy the selfish indulgence in any luxury. Selfish indulgence is sin. Unselfish indulgence is Christlike. To imitate Christ is the Christian's duty and privilege. Indulgence in luxury is Christlike in so far only as it is temperate and unselfish.

VERMONT.

Yes, for St. Paul says: "All things are yours," and "Every creature of God is good, and nothing to be refused if it is received with thanksgiving." "If so, to what extent?" To an extent always limited by fear of injuring health, exceeding the income, or preventing proper generosity and care for others.

A. C. H.

Judged by the teaching of the Bible, the chief duty of the Christian is to bring to an unsaved world the knowledge of an all-sufficient Saviour. Would it not naturally follow that whatever of the things of this life can be used by the Christian in fulfilling this duty are necessities, and all other things, however innocent in themselves, are luxuries, for the obtaining of which he has no right to use his time or strength? As thorough an education as God puts it within our means to obtain, varied and plentiful reading matter of the best sort, neat and tasteful dress, a cheerful home given to hospitality—these must always remain among the necessary things of life, for they can all be used for the one great end. Whether jewelry, lace, elegant furniture, fine carriages and the long list of other delights for which we are tempted to strive are luxuries or no can be decided by questioning if they will aid the Christian in his work of soul-winning.

L. S. A.

I have three reasons for believing that Christians may and should indulge in luxuries within proper limits: First, some luxuries contribute to our highest good and best development. Among these are books, things of beauty and conveniences of daily life which relieve the drudgery and give place to something higher. Second, observation of the world teaches me that lives that are lived generously are more healthful and helpful in their influence on the world than ascetic lives. A generous nature is generous both to itself and others. Third, I draw an example from God's lavishness in giving his gifts—not merely supplying our actual needs, but filling the world with the luxury of beauty. To properly moderate one's indulgences requires an intelligent knowledge of the needs of the world, great love and great wisdom. One's personal needs and the needs of one's family should be considered as only a part of the needs of God's kingdom. He who so considers them and regulates his expenditures accordingly may be said to love his neighbor as himself.

L. S. C.

Toistol in his character story, Where Love Is, There God Is Also, makes a shoemaker from the most humble environment a miracle of helpfulness in the true Christ-spirit. He had but the coarsest food of the peasant. He shared it with a soul in greater need. His clothes were scant and common. He gave to

one who had less. Into a warfare of contention he sowed the spirit of peace. He entertained Christ in receiving and sharing all he had with those less fortunate than himself and ministering to them body and soul. "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me." There is no ground to believe that if the Christian truly possesses the true Christ-spirit he need suffer compunction through indulgence of luxuries. It is not so much what we have as what we share. It is the "inasmuch." So broad a question can only be gauged by the measure of Christ in each human soul. One may be surrounded by the refinements of life and be a living witness of Christ, a widespread blessing. Freely receive, freely give.

E. S. E.

A Christian may indulge in such "luxuries" as strengthen or revive his energies, develop his faculties, or complete his equipment for the largest usefulness of which he seems capable. A longer vacation than is a necessity to life or health may return him to his work with his efficiency correspondingly increased. Travel, concerts, art exhibitions—handsome dress even—may fit him for wider influence. Money spent in beautifying his home may make that a center of greater usefulness. "May," not necessarily "will." Each must be sure for himself that the end he has in view is service, not selfish enjoyment or distinction. There is danger of self-deception here, and it is that danger which gives the teachings of asceticism their strongest hold on conscientious minds. But it can hardly be believed that the world would really be better today if all the Christians in it were to limit themselves to the bare necessities. The result would be that, in two or three generations, religion would be represented by the narrow, the uncultivated and the unintelligent. Surely it is not only, or chiefly, with our money that God is to be served, but rather with our talents, our minds.

L. R. F.

Yes, as far as luxuries minister to the health of body or mind. Fruit, although expensive at some seasons, should be used for health. An entertaining book, a fine picture, an afternoon concert or drive, hasten the recovery of many an invalid. No, as far as show in dress or home appointments or costly meats are concerned. The best dressed woman is quietly dressed. The family living-room is the best in the house. Mr. Armour of beef fame tells us that the most nourishing meats are not the most expensive. "A Christian man ought to be ashamed of an illness which can be traced back to the table, and to repent of it before God."

A. E. B.

Yes, to the extent of their ability, other demands of life receiving their just dues. No one will say Helen Gould has no right to the luxuries of the world, for her table, her home, her person, then why may not other disciples of Christ indulge in luxuries according to the capacity of the pocketbook? God has made our earthly home beautiful indeed. He is the first cause of all luxuries. We have every reason to believe the "many mansions" are beautiful beyond compare; then why should one crush every instinct for the choice, the lovely, gifts of his bounty? If one buys a beautiful dress, she encourages the manufacturer, the merchant, the dressmaker and her corps of busy, hard-working helpers, and helps each one to aid any philanthropy in a self-respecting, dignified manner. Again, no, if luxuries are made the aim, the end of life, thus stifling the soul struggle for Christlike life, scrimping the calls of church and charity. But, "If any man have not the Spirit of Christ, he is none of his," consequently we think "a Christian may indulge in luxuries."

F. E. P.

Christians may not, as a rule, indulge in luxury, because such indulgence is directly opposed to the teaching and example of Christ. It tends to enervate physically and

spiritually and fosters a spirit of selfishness and worldliness. It is unnecessary, as our homes may be comfortable and pleasant and our tables well supplied without the costliest furnishings. The Christ-spirit forbids lavish expense upon one's self while the needs of humanity are so many and great. A Christian may indulge in any luxury which he is sure will the better fit him for, or aid him in, Christlike service. The alabaster box of ointment, if freely given from love to Christ, is accepted whether it be broken at his feet or sold and the money given to the poor. When the so-called Christian lavishes it upon himself the world may well exclaim: "Why this waste?"

S. E. W.

There are two grand New Testament principles which, rightly co-ordinated, furnish an answer to our question. First, that of stewardship. Nothing we have is our own. Our money is God's money, and must be expended in ways that he will approve. A Christian may indulge in luxuries, therefore, only so far as they minister to his spiritual efficiency and the glory of God. The other principle is that the Christian has the spiritual freedom of the universe. All things are yours—yours to employ for God, yours to enjoy in God. Worldliness is not in things themselves, but in the spirit with which we hold and use them. Consecration, rather than renunciation, marks the noblest character. Dives's sin was not that he was clad in costly raiment and fared sumptuously every day, but that his thought terminated there and went not beyond in active pity for suffering humanity. There is little virtue in mere asceticism, but certainly no man ever lost his soul because of it. The sin and peril of modern Christendom consist in spending freely for luxuries without giving proportionately for the needs of humanity and the advancement of the kingdom of righteousness and love in the earth.

G. R. H.

#### The Second Best Answer

Luxury is morally indefensible, because: (1) It defeats its own object—self-gratification. It assumes that, since a cupful refreshes, a pallid will exhilarate. But only plain living brings permanent happiness [Dan. 1: 8-16]. (2) It opens the door for vice. If the one consideration be, What gives pleasure? why not freely indulge that appetite which yields the most exquisite delight? The sensuous tends to the sensual. (3) It blunts social sympathies. They that "anoint themselves with the chief spices" "are not grieved for the affliction of Jacob" [Amos 6: 6]. While millions starve for the gospel—yea, for bread—luxury is a sin—"Inasmuch as ye did it not." The plea that it gives employment is false. "Demand for commodities is not a demand for labor." Capital alone employs and capital is increased by saving. (4) As the motive to dishonesty and oppression, its merciless egotism dissolves society into a chaos of conflicting wills [Amos 3: 10; 4: 1; 8: 4-8]; while (5) it saps religious faith, the only power that can hold selfishness in check. "The harp, the lute, . . . and wine are in their feasts, but they regard not the work of Jehovah" [Isa. 5: 12]. Thus in turn have perished Assyria, Babylon, Rome.

E. T. R.

#### The Best Answer

Webster's definition is inadequate. It would logically include Trinity Tower and the Shaw Monument. Expensive pleasures provided for and by the public are not properly luxuries. Expensive pleasures provided by the individual for himself are right, first, when they are shared with others, as in beautiful private grounds and architecture, which every passer-by may enjoy, wrong when they are largely enervating in character or are exclusively enjoyed. Jewels, finery, rich banquets belong to this class. Second, they are right when, though exclusively enjoyed, they promote genuine happiness and efficiency, wrong when they are for ostentation. Much sinful self-indulgence is excused on the plea

of "giving work." Give as much work as possible, but see that what is made has intrinsic as well as market value, is durable rather than ephemeral, and gives pleasure to many rather than to few. Art is most "encouraged" when not exclusively enjoyed. The larger one's income the smaller proportion may be spent on himself, because human needs and capacity for pleasure do not increase with the income. When one has spent on himself all that he can properly use whatsoever further is spent on self just so much diminishes his ability to serve others. Service to others is not only the moral duty of the Christian, but of every one who knows that selfishness is sin.

L. A. M.

### Best Answers. VI.

The approach of the summer leads us to propose that our next subject for general discussion relate to the uses and advantages of vacation seasons. We should like to call forth a large number of replies based on practical experience, touching profitable and pleasurable ways of spending one's holidays. We shall be glad to have as specific suggestions as possible, and hints of any sort that would lead one to reap the largest advantage from this period. We therefore ask for Vacation Suggestions for persons who have from two to four weeks at their disposal. We hope that those who reply will draw upon personal knowledge of delightful trips. Replies should not exceed 200 words, and should reach this office on or before July 4. For the best suggestion we will give \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best suggestion we will send the Century Gallery. Address all communications to BEST ANSWERS, Care The Congregationalist.

### Memorial Service of Dr. Brand

On Sunday evening, May 14, all the churches of Oberlin united in a memorial service in the First Church, at which an address was delivered by Rev. C. J. Ryder, D. D. The church was crowded and those present will never forget the thrilling life story so effectively told by Dr. Ryder. Dr. Brand was an exceedingly reticent man regarding all the details of his personal history. An intimate friend was for many years ignorant even of the fact that Dr. Brand was wounded at Fredericksburg, or that he possessed a gold medal given him by his colonel for distinguished bravery upon the wheat field at Gettysburg. However, a year ago he was finally prevailed upon to write for the entertainment of his children a sketch of his life, and quotations from this document placed in Dr. Ryder's hands and skillfully used by him constituted a large part of the address. The autobiographical sketch, written in Dr. Brand's simple, lucidly beautiful and vigorous English told for his children a story of hardship, aspiration and achievement that is suggestive of the life story of Lincoln, whom Dr. Brand resembled in several particulars.

It is hard to measure the possible influence of Dr. Ryder's address as the marvelous story fell upon the ears of nearly a thousand students in the great audience, and it is to be hoped that the whole of the brief autobiography can be published in some form that will extend its beneficent influence.

The pulpit is not obsolete. It is just as much needed as ever. But it has to do its work in a less attentive environment and it now needs a keener stroke, a deeper penetration into the actual conditions of life and a more courageous resolve to magnify its office, not by pompous dignity, nor by frothy sensationalism, but by vigorous, manly service to the spiritual necessities of the age.—Rev. Dr. Henry van Dyke.



## THE HOME Memorial Day

BY MARY E. AVERILL

A little yard upon a hillside steep  
Set round with cypress tall,  
While near, a road goes winding up the hill  
By hedge and churchyard wall;

A little band of comrades, year by year,  
Bring the red, white and blue  
To plant with care upon those lonely graves;  
Each year their ranks grow few.

A little longer will the flowers be strewn  
By loving comrade bands,  
A little longer will the dear old flag  
Be carried in these hands.

A little longer—so we thought last year—  
When lo! the cannon rolled;  
Tumult of war; and now the skies look on  
New graves beside the old.

With tenderness remember old and new,  
For both alike are ours;  
Both nobly fought to free a suffering race;  
Today wreath both with flowers.

### Memorial Day for Little Children

The problem of using Memorial Day to the best advantage for the younger children is not always an easy one. It is a school holiday, and the time of children out of school in spring is precious. And yet it is not well to let it be merely a holiday, with no emphasis upon the purpose for which it is set apart. On the other hand, the public exercises are often out of reach or too long drawn out for children. The uses of the day should at once be appropriate and joyful. Self-devotion for the nation's good is not a thing to mourn over, but an occasion for happy recollection. If the home possesses a flag, its display at half-mast will serve to fix attention on the lesson of the time. Pictures of Washington, Lincoln or others of the national heroes may be decorated. The thought of family prayers will naturally center about gratitude for self-sacrifice. Apart from these or similar observances, it is not usually wise to hold the minds of children down to one topic, however important. If the memorial thought finds lodgment, it will not be wholly forgotten all day long, and the more of the outdoor world in its spring-time glory the children can enjoy the more it will be associated with happiness and beauty.

### Bicycling for Children

Now that the bicycle season has begun again, one notices with wonder the carelessness of many parents in regard to their children's use of the wheel. We have seen children not over twelve racing for long distances, their bodies bent, their cheeks flushed and the perspiration running down their faces, although it was not a warm day. One boy, who was considered too nervous to go to school, amused himself by riding up a very steep hill and by trying to make a mile in as short a time as a veteran wheelman. Children on wheels too large, too heavy, too small, or improperly adjusted, are common sights, yet physicians tell us that all these conditions are injurious to growing boys and girls—liable to cause heart trouble or curvature of the spine. Parents cannot be too careful in regard to the way their children ride, cautioning them against wheeling too fast, too far,

over hard roads or in extreme heat. A growing child should not ride more than ten miles a day, and should be particularly careful about getting overheated and cooling off suddenly. If such precautions are taken, young people will gain health and strength as well as pleasure in this justly popular exercise.

## Miracles of May

BY ISAAC OGDEN RANKIN

The return of green leaves on the boughs surprises us for a moment with a sense of novelty—and then, how natural it is! All the months of loss and waiting, all empty spaces through which the bleak sun looked down, even the beautiful outline of tree forms against the sky, are forgotten in the happy knowledge that in leafage and in life the world has come to its own again. Let the pessimist pretend that death and sorrow are the natural order of the earth, and May confronts and contradicts him with her rising tide of life and beauty. He must be much in love with gloom who can resist her laughing word, which brings back smiles to troubled faces, as it persuades the violets into bloom on every hillside where her footsteps come. May and fear are as badly mated as gloom and wedding bells.

Look where you will and you shall see her magic touch. The new grass before the door is such a restful green! The grain grows high and learns to dance at the piping of the breeze. The air by the homes of men is full of the delightful fragrance of the lilacs. The apple trees are lifted mounds of snow against the sky. The summer-loving thrush haunts our lawns once more. The catbird and his mate are at home again in their witch-hazel covert by the brook, watching with quick and apprehensive eyes as we pass. The stream, swollen by the rain of yesterday, sings along its way, now clear in sunshine, now dark under the shadow of new leaves in the overhanging thicket. Across the road that leads to the wood an oriole flits like a flash of summer's fire. It is all May—all bright and happy, all lapped in an atmosphere of joy and hope.

Of all concerns with which May fills her busy days none is more interesting to the on-looker than the unrolling of the ferns. The April woods and roadsides had few survivals of last season's fronds to show, but May makes haste to fill the empty spaces. From the wet ground tall osmundas lift themselves high above blossoming sedge clumps and quick-growing grass. Along wood paths snow-flattened fronds of the Christmas fern make a carpet at the feet of their dainty gray-green children, whose taper ends are bent so oddly and not yet all unrolled. The maidenhair is slender and brown and shy in its wood shadows, and, on an upper slope where no fern was a week ago, a multitude of delicate beech fern fronds people the hillside. September's packing is the miracle, but May's unrolling the delight of all lovers of the beautiful company of the ferns.

Two pets of May are rare in our mountain woods, and yet so bound up in thought and memory with the beauty of the time that we can hardly turn back without making them a call. The pale corydalis, like that other darling of May,

the columbine, is a flower of the rock clefts, but the showy orchis loves the least trodden places of the wood. Of the corydalis, at least, we may be reasonably sure, if we will pay the price of climbing. Up, then, by the aid of hand and knee, the helpful strength of the branch that stays us, the jutting rock that gives us footing, up! out of the new shade into the open spaces where the rocky hillside always fronts the sun. Here, sure enough, in a narrow crevice of the rock, is the corydalis, most fairylike of blossoms with its delicate pink and yellow, nourished in the rough lap of the crag. And here, too, in the deep soil between two shadowing crags, is the showy orchis also—so often does it happen that the search for one good gift leads to the discovery of another.

This is the time to refresh the soul in looking from the heights upon a world decked out in springtime verdure. Except the river and the sky, all is a vision of harmonious green, from the grassblades in the clefts of the crag to the waving treetops and the broad mountain bathed in sunlight and arrayed in full springtime dress of dainty leaves. Two yellow butterflies come flitting, wheeling, by. Over the broken sky line of the opposite ledge a hawk sails up on level, moveless wings. White clouds brood and change. Out of the wood depths comes the cry of an ovenbird. Above and among the trees a cool wind stirs. There is motion, motion everywhere, for the leaves are yet so light that the wind penetrates to the wood depths and stirs the undergrowth and the unrolling ferns. The slender boughs yield and bend and leap back to their place again. The varnished leaves of the gray birch twinkle and dance, reflecting the sunlight almost as brightly as the dancing waves.

Such a world of tender green and blue, fresh color of the trees, pure azure of the sky after the rain! Every tree has its own shade of green, from the darkness of the hilltop pine and valley cedars to the red green of the oaks and the silver gray of poplars. Green is May's color of delight, whatever flowers she may at the moment choose to wear or show. Nor are flowers wanting even from this offlook of the crag. In the valley the apple and the cornel are clouds of white among the trees. At the edges of the open ground great clumps of azalea show rosy clusters here and there, and at our feet red columbine nods in companies from the warm crevices of the rock.

At every turn of the descending way the path reveals new glimpses and varieties of the busy work of May that transforms the world and makes it ready for the summer ripenings. From the lower ground we look back to the heights and see the gray rock lifting its head out of the flood of green. At the valley's entrance pink of azalea and white of thorn bow us out and send us back with happy memories to the sweet domesticities of May in the ornamental plantations—white spirea, scarlet quince, the budded hawthorn and the dear pervasiveness of lilac in color and perfume.

There is an infinity of mother-love, but there is sometimes a want of mother-patience and often a lack of mother-knowledge. A union of the three would revolutionize mankind.—*Mrs. T. W. Birney.*

## The Mother of a Soldier

The mother of a soldier—hats off to her I say!  
The mother of a soldier who has gone to face the fray;

She gave him to her country with a blessing on his head—

She found his name this morning in the long list of the dead:

"Killed—Sergeant Thomas Watkins, while leading on the rest,

A Bible in his pocket and a portrait on his breast!

The mother of a soldier—she gave him to her land;

She saw him on the transport as he waved his sun-browned hand;

She kissed him through the teardrops and she told him to be brave;

Her prayers went night and morning with her boy upon the wave.

The mother of a soldier—her comfort and her joy,  
She gave her dearest treasure when she gave her only boy;

She saw the banners waving, she heard the people cheer;

She clasped her hands and bravely looked away to hide a tear.

The mother of a soldier—Ah! cheer the hero deed  
And cheer the brave who battle 'neath the banner of their creed;

But don't forget the mothers, through all the lonely years,

That fight the bravest battles on the sunless field of tears.

Nay, don't forget the mothers—the mothers of our men,

Who see them go and never know that they'll come back again;

That give them to their country to battle and to die,

Because the bugles call them and the starry banners fly.

The mother of a soldier—hats off to her, I say!  
Whose head is bowed in sorrow with its tender locks of gray.

She gave without regretting, though her old heart sorely bled

When she found his name this morning in the long list of the dead:

"Killed—Sergeant Thomas Watkins, while leading on the rest,

His dear old mother's portrait clasped upon his hero breast!"

—Folger McKinsey, in *Baltimore News*.

## What's in a Motto

BY ESTELLE M. HURLL

About twenty-five years ago, in the good old days of perforated "cardboard," when "worsted work" and "spatter work" and "wax work" were in vogue and when art with a capital A was still undreamed of, nearly every family sitting-room boasted a gorgeous motto. It was before modern processes had placed good pictures within the reach of modest means, and these triumphs of domestic industry were innocently considered in the light of decorations. Yet their primary object was ethical rather than æsthetic. The mother's pride in the new ornament was not greater than her simple confidence in its elevating influence in the home. Pursuing the daily round of tasks in the presence of the conspicuous assertion that "God is love" would necessarily tend towards instilling that fact into the mind. The persistent repetition of the cheerful advice, "Hope on, hope ever," would seem inevitably to produce some good effects. So the framed worsted motto held its own a long time, and if its influence was such as cannot be measured by material standards, who shall say that it was less real?

The development of decorative art finally drove it into banishment, and nothing quite like it has taken its place. It is true that some religious publishing

houses issue printed mottoes and banners to hang on walls and small motto cards for private devotional use, but these are no substitute. They are used exclusively by the professedly religious and have not that wide, general circulation among all classes and conditions which the old-time motto had.

The influence of the motto is one which has made for good for many centuries. When Richard the Lion-hearted asserted that it was "Not we but God and our right have vanquished France" he gave, as tradition has it, a war cry to succeeding generations, which crystallized into the permanent watchword of a great nation. *Dieu et mon droit* we read on the arms of Great Britain, and "God and my right" we have come to identify with the character and policy of Christian England.

Dating also far back in English history is the custom of selecting mottoes for schools and colleges. To Winchester, the oldest boys' public school in England, established by William Wykeham in 1393, the founder gave a motto which it retains to this day in its quaint old English form, "Manners makyth man." Being a "self-made" man, who had risen from the yeomanry to a position of influence as bishop and architect, Wykeham had tested the truth that it is manners or conduct which make the man, rather than accidents of birth or wealth, so he chose this motto for the school which was to teach a democratic spirit to the youth of England.

Our own younger country has followed the leading of the older nations in the matter of mottoes. The school children are taught that the republic is grounded on the principle of unity and *E pluribus unum* is the legend in the scroll which the eagle of freedom bears in his beak. But as this motto does not touch the highest issues of life, we add the solemn asseveration, "In God we trust"—which we carry about with us on silver coins of higher denomination and on gold pieces. Each State has its arms and its motto, from Maine's proud claim to leadership (*Dirigo*, I direct), to California's exultant cry of Eureka. Every municipality has a seal inscribed with some lofty maxim of conduct. Philadelphia exhorts her citizens to remain in brotherly love (*Philadelphia maneto*), and Boston prays that God may be to us as to our fathers (*Sicut patribus, sit Deus nobis*).

All our educational institutions and even the successive classes which they graduate have their mottoes. Yale's "Light and truth" (*Lux et veritas*) is matched by Wellesley's "Not to be ministered unto but to minister." And even the grammar school graduate imitates his older college brother in rallying to some such class sentiment as Excelsior or Goethe's memorable appeal for "More light." Social organizations, clubs, secret societies and associations of all kinds follow the same custom.

These customs are surely praiseworthy and to a certain extent significant. They stand for good intentions, at least. They mean, if they mean anything at all, that there is a general consensus of opinion as to the value of ideals. They are the record of a unanimous effort towards choosing ideals. Incidentally they furnish the text for many outbursts of oratory whose in-

fluence is felt long after the words are forgotten. The patriotic orator closing the Fourth of July speech with a glowing tribute to the ideal unity of our nation and the sweet girl graduate rounding out her valedictory with an appropriate sentiment are glad to fall back on *E pluribus unum* and the class motto.

If influences of this kind are transient rather than permanent, general rather than specific, they have nevertheless a value of their own. There are a few exceptional cases on record from which we learn how great a power can be developed from a motto. When Christian young people all over the land work together under the stimulus of the Lend-a-Hand motto we realize that there is actual working force in the tangible expression of their ideal: "Look up and not down, look forward and not back, look out and not in and lend a hand." When the whole body of employés in a factory take pride in sustaining the reputation of their house for work—"All well done or not at all"—the co-operative spirit of the establishment is distinctly fostered by the constant repetition of the motto, *Tout bien ou rien*.

History records the lives of many who have owed a distinct debt to the influence of mottoes; saints like Saint Bernard of Clairvaux, striving to conform to the requirements of his ideal, "Bear and forbear"; heroes like Edward the Black Prince, entering upon the battle of Cressy with the watchword, "I serve"; artists like the Italian sculptor, Dupré, who worked steadily in a life purpose to let pass, "No day without a line." These chose mottoes for themselves. Others inherited them from a long line of ancestry and have been stimulated by a family pride in sustaining the hereditary motto. In all this there is material for our thoughtful consideration. Ideals become more real as we set them before us in definite form. By "Precept upon precept, line upon line," we learn to make them ours.

## Decorating Children's Rooms

BY ANNA H. WIKEL

The Pratt Institute springtime exhibition for children may give suggestions for decorating nurseries, schools and primary departments of Sunday schools during the summer months. The exhibition is in the children's reading-room. It consists of pictures of birds in their own beautiful hues. The finch, the mocking bird, flycatchers, the warblers, the thrush, the blackbird and many others are represented. The pictures are pasted according to families on cardboard and then fastened with thumb-tacks in an unconventional but artistic way on the softly tinted walls. Under each there is simple and concise information about the bird. Portraits of friends of the birds are grouped on one side of the room. There are several pictures of Audubon and one of Thoreau and his woodland hut. John Burroughs is represented sitting before an open fireplace in his summer home, "Slab-sides," which he built himself. There are also short biographical sketches of these nature lovers. A picture of Saint Francis Blessing the Swallows, by Giotto, has Longfellow's The Sermon of Saint Francis neatly printed on cardboard under it. Pictures of characteristic springtime scenes contribute to the beauty of the exhibition. Spring flowers in appropriate receptacles lend their charm to the lovely effect. Daisies, anemones and baby ferns are the fitting symbols of the springtime of the young lives made so happy within these attractive walls.



## Mothers in Council

### EARNING AND GIVING

I want to say Amen to the article entitled *Business versus Sentiment in The Congregationalist* of April 13. I would by all means have the children earn something and be paid according to the same conditions that govern the pay of their elders. But I would make a decided distinction between duties that are to be paid for and those that should be done without pay.

In a certain Junior Endeavor Society the children were earning money to buy new singing-books. One young girl said to another, "There isn't any way for me to earn anything."

Her friend asked, "Can't you get your mother to pay you for washing dishes, or for something else that you do?"

"Why, I'd have to do it anyway, whether I was paid for it or not."

She felt that since the work was hers to do in any case she would not really be earning the money, but her mother would be simply giving it to her.

Of course a child should expect to perform certain duties as his share in that co-operative institute, the home, and expect no pay. But it is well if one can sometimes offer a child a piece of work, saying, "If you care to do this you may have something in return," but do not insist upon his doing it. This is a business arrangement, so give him the right of choice and you need not fear the result. Sometimes it might be wise to reserve the most unpleasant or most dreaded tasks to be paid for and the hope of reward may then help a child over a hard place, as in sending a very timid or bashful child upon an errand.

I like the plan of encouraging the children to lay by something that they have really earned themselves. A Junior Endeavorer told me recently that he had saved \$15, earned by selling papers, and I can see the manliness and business sense this has helped to develop in him.

But I think it is even more important that the child be provided with means to earn something to give. In a family of boys the children are given a coupon ticket for each day that has had no cross words or naughty deeds. The tickets are saved up and cashed at intervals, the proceeds being laid by for Christmas presents to friends. One little fellow found great pleasure in sending his tickets to his father during his absence from home, that the father might know how many "good days" there had been.

Every child who goes to Sunday school likes to have a share in the offering, and if he accompanies his parents to the church service he has a still greater joy in seeing his own contribution drop into the same collection as his father's. But how should the child get his money? Should he give to the Lord that which cost him nothing? No; for like David he has a special satisfaction in feeling that the offering is all his own. It is far better to invent some method by which the child may have a regular income to be depended upon for the Lord's work. The plan followed by the family quoted above is a good one for earning an income.

In another family the good day tickets, worth one cent each, are cashed on Saturday night. This gives each child seven cents, if all the days have been good. Of these, one cent goes into the Sunday school collection, one into the Junior C. E. collection and the remaining five into the church envelope, that being the amount pledged at the beginning of the year toward the support of the church. If there has been one "bad day" the Sunday school collection suffers, if two the Junior collection also, and if more the church collection would be diminished, which has not been the case in many months.

In both families mentioned a quarrel is a

rare event, self-control being unconsciously developed, and the fact that it is done for the sake of giving takes away any mercenary spirit that might appear if the child were simply "hired to be good." I have seen one child go off by herself for a while that she might gain the victory over self and thus avoid "losing her day."

Of course this plan could be carried out only where the children have already been trained to conscientiousness, and the count should always be very strict, even if it takes a long time to get one good day. All through the Bible we find the thought of reward set before us; then why not encourage the little ones by the same methods. LILY MANKER ALLEN.

### EYESIGHT OF SCHOOL CHILDREN

Many of our schools are hotbeds for eye troubles, according to Dr. B. F. Rogers, writing in a recent number of the *Buffalo Medical Journal*. "The most dangerous to the eye," he says, "are the four higher grades in our grammar schools leading up to the high schools. It is there that myopia, or nearsightedness, begins and increases. In the high schools thirty-two per cent. of the pupils wearing glasses are myopes." He points out that myopia is a disease which cannot be cured and often cannot be arrested. Progressive myopia is in every case ominous of evil for the future, for if it continues the eye soon becomes less and less equal to its work. Dr. Cohn, a German authority, found that the number of nearsighted or myopic pupils increased in every school from grade to grade, and he attributed this to improperly adjusted desks. This progressive increase Dr. Rogers believes, from his own observations in Buffalo, is the case in the United States also.

He would prevent this and other eye troubles by a greater attention on the part of parents and school authorities to the conditions surrounding the younger pupils in the school-room. He condemns the carelessness of parents in permitting their children to begin study without ever testing their vision, so that a slight defect is often allowed by neglect to become a great one. This expert looks forward to the time when there shall be a well-defined and systematically applied plan of preventive measures existing in our schools. He says:

"The eyes of all children should be tested before admission as pupils to the school. If the vision should prove to be much below the normal the parents should be advised as to this condition and what should be done. Admission should not be granted until the pupil has sought professional counsel and presents a certificate to that effect. The same rule should apply to children with inflamed eyes, who should not be allowed in the school until a physician's certificate of the non-infectious nature of the disease has been presented. The common wash basin, towel and comb should be abandoned entirely."

The conditions that should obtain in schools that the pupils' sight may be kept in the best condition are thus summed up by Dr. Rogers:

"Light. This commences, of course, with location of school lot, its surroundings, the number and location of windows. Quantity and quality of light are modified by the color of walls and shades to the windows. Shades should be hung on the adjustable shade fixtures.

"Tints. Blue, gray or neutral tints are best for walls.

"Desks. Adjustable desks should be used and placed so that the light falling from the upper sash, when possible, will strike the desk over the pupil's left shoulder.

"Artificial light. Artificial light is always a bad light for young eyes; school children with myopia or any form of eye strain should not work or study by artificial light.

"Writing on blackboards. The writing

should be large and legible; if required to be read at fifteen feet should be large enough to be read at thirty feet.

"Excessive work. School hours should be carefully adjusted to the strength of the pupil. There should be frequent intervals during school hours for relaxation of the eyes.

"Length of school year. There is no time gained for the pupil by school sessions the last half of the month of June and first half of September, the two most beautiful months of the year for outdoor recreation."

### CHOOSING A NURSE

The young mother with her first baby has much to learn, and it may be desirable, especially if she has not hitherto had any care of an infant, to secure a woman of some experience as baby's nurse. But mother love is a good teacher, and after a very brief schooling no eye will see so quickly as hers if anything is amiss with the darling. To "be relieved of all responsibility" is not a possible thing, nor will a true mother wish it.

In choosing a nurse I should consider character the great essential. Those who have made child nature a study tell us that first impressions are most enduring, that the little mind is in that plastic condition that it may be molded and shaped for all time by the impressions it receives before it can speak. The child's nurse must be a person of good principles, whether she be a mature woman or a young girl. She will take her little charge out for the air, and when away from the mother's supervision there must be no letting down of the moral tone—no exhibition of envy, or passion, or greed, or deceit to sully the infant soul by an evil example. Refinement is desirable, but goodness is essential. One cannot always get all the virtues and graces at \$10 or \$12 a month. And a touch of brogue or a hundred slips in grammar may be forgiven, but an impure or deceitful word or act may not be forgiven by the mother, who values her child's moral character above all else.

It seems almost as needless to say that the baby's nurse must have health as to say that she must have eyes. The weak, irritable, nervous person is as surely unfitted for the position as a blind person. A cheerful and kind disposition and a real love for children are also essentials. She who has no sympathy with children cannot deal fairly with them, and sympathy is born of love.

MARY A. GILLETTE

### THE PROPER CARE-TAKER

I venture to offer a suggestion to the questioning mother of May 11 as to the proper qualifications for a child's nurse. Surely she should consider the educational qualities of the person to have charge of the precious little one. I should insist upon a person of experience and refinement. But, what is better still, let the mother have competent help for the household in order that she herself can take full charge of the little one, and she will never regret it. I have seen so many dispositions ruined by incompetent nursemaids that I cannot but help utter a protest against it. If circumstances permit, the mother should be the only care-taker of the child.

MRS. L. P. H.

We have to live after all; and to live rightly we must turn our faces forward and press forward, and not look backward morbidly for the footsteps in the dust of those beloved ones who traveled with us but yesterday. They themselves are not behind but before, and we carry with us our tenderness, living and undiminished toward them, to be completed when the round of this life is complete for us also.—Elizabeth B. Browning.

## Closet and Altar

*Thou shalt remember all the way which the Lord thy God led thee.*

The earth is hallowed by the memory of our dead. Patriotism is uplifted and made effective by self-sacrifice. We read the story, we stand before the memorial of those who have given their lives for the people and enthusiasm grows while vanity is submerged, as the rocks along the shore are covered when the rising tide comes in. And in this we learn again the lesson of our Lord's example, that life is never so well used as when it is given for a great love and a great ideal.

He gives most to his generation and to all the generations following who sets them a great example of steadfast self-devotion.

Why make we moan  
For loss that doth enrich us yet  
With upward yearnings of regret?  
Bleaker than unmossed stone  
Our lives were but for this immortal gain  
Of unstilled longing and inspiring pain!  
As thrills of long-hushed tone  
Live in the viol, so our souls grow fine  
With keen vibrations from the touch divine  
Of noble natures gone.

—Lowell.

Poets know, and statesmen ought to know, it is by sentiment when well directed—as by sorrow when well used—great nations live. When sentiment dies out and more prosaic calculation of loss and profit takes its place then comes a Byzantine epoch, a decrepitude and slow decay.—*Charles Kingsley.*

Softened your grief by much thanksgiving.—*Horace Bushnell.*

A good man or woman is a shadow of the infinitely good God. But just as a shadow has not the look of life that belongs to men and women and does not tell us everything about them, so even the best man or woman cannot tell us how good and kind God is.—*E. A. Abbot.*

Almighty! Listen! I am dust.  
Yet spirit am I, so I trust.  
Let come what may of life or death,  
I trust thee with my sinking breath.  
I trust thee, though I see thee not  
In heaven or earth or any spot.  
I trust thee till I shall know why  
There's one to live and one to die.  
I trust thee till thyself shall prove  
Thee Lord of life and death and love.

—Elizabeth Stuart Phelps.

All our years are thine, O God, and thou hast brought us safely on our way of pilgrimage and spared us when others have fallen at our side. We thank thee for the memory of true and honorable lives and for the hope of meeting those who have gone before us to the place of rest. If thou shalt appoint that we must soon follow, prepare our hearts to part from earth, content that we may dwell with thee. If thou hast given us many years upon the earth, help us to grow old with faithful and obedient hearts till thou shalt call us to a bigger work and more delightful rest. So may we serve thee and our generation and pass in peace from friends on earth to the great company of the redeemed. And may all the years of earth be thine, as all the hopes of heaven are ours through Christ our Strength. Amen.

## Pussies I Have Known

### II. THE PUSSY OF THE MUNICH GABLES

BY MARTHA GILBERT DICKINSON

Every one had gone to church, or to drive, or to walk in the parks. The sun beat down in broken beams over the sharp-pointed windows of the house opposite, whose high, narrow roof peaked up as far into the sky as your eyes could reach.

I was just wishing something would happen to amuse me when a monstrous white pussy obligingly bunched herself backwards through the very tip-top window of the tallest gable and humped herself up over the roof to the ridgepole, where she sat down like a satisfied Alpine climber and proceeded to wash her hot face. I called to her to know if she had ever made the ascent of Mt. Blanc and how she liked the view and if she wasn't dizzy up there, but she only talked to herself too low for me to understand what she said. Then I asked her if she was trying to go to heaven by an outside stair, and she stopped washing with one paw half over her face and winked at me in a manner quite unlike American pussies.

I couldn't make out whether she was up there for punishment or for fun. The Germans don't keep Sunday much, or she might have gone up to meditate. Perhaps it was to see the Rhine way off in the distance, above all the city in between, or to look down on the soldiers marching in the streets below, for there are always soldiers marching in Germany to bands that are enough to set the soberest cat's tail quivering to keep time. By and by I saw three little flaxen-haired children come out on the street from that same house and look up and down; they were all the same size—that size a cat of experience dreads most when they catch her up by her head and squeeze and squeeze until she knows her hair will never wash smooth again! They all began calling, "*Miezchen!*" "*Miezchen!*" "*Wo bist du?*" "*Komm, Miezchen!*"—"Pussy, pussy, where are you? Come, pussy." But pussy never answered a word, and I understood that all the quiet she got for her nap was found upon the ridgepole.

Of course I don't know that she spent the night there, but when I went down to dinner her white outline was still there against the evening sky, looking something like a faint moon and reminding me of a song I once read in the Trumpeter of Sackingen, where Hildegeigei, another German pussy, was described. This is her song:

When in valley and on mountain  
Through the midnight howls the storm,  
Clambers over roof and chimney  
Hildegeigei's stealthy form.  
And he sings in his wild measure—  
Sings an old cat battle-song,  
That as distant thunder rolling  
Through the storm its notes prolong.

All unheeding are the people,  
Each one sleeping in his house—  
But deep in his cellar crevice  
Listens terrified the mouse!  
For he knows the old one's accents,  
And he trembles, for to him  
Terrible in all its fury  
Is the cat's heroic grim!

Better ignorance, better untaught instinct, than self-culture when it ends with self.—*T. T. Munger.*

## Tried It

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## The Conversation Corner

FOUR weeks ago (April 27) the Corner had a letter and pictures from the teacher of a Negro school in Georgia. The same lady has sent me other pictures taken in the immediate vicinity of her home, which to the fathers and grandfathers of you children will represent that place far better than a freedmen's school. To them the name of *Andersonville* recalls, not a Christian school, but a *prison pen*! Negroes were not freed-men then, but slaves, and what you call the "civil war" was the slaveholders' rebellion against the Union, Abraham Lincoln and the spirit of freedom. In 1864, when Libby Prison, Castle Thunder and Belle Isle were full of Northern soldiers captured in battle, *Andersonville* in the heart of the Confederacy was selected as a place where they thought prisoners would be safe from Union raids and their escape impossible. In a pine forest near the railroad a stockade was built—but the keeper of "Prison Park," who was an Indiana soldier and to whom the teacher introduced me by letter, will tell you about it.

There were about fifteen acres of land lying on two hillsides, with a filthy bog between them, through which a small stream slowly flowed. There were but three trees left within the inclosure. Under them the prisoners used to hold religious services. The prison was surrounded by a wall of pine logs, set five feet in the ground, and running up eighteen feet above the ground. These logs were hewn on two sides and placed on their ends with the hewn sides together. Near the top of the wall heavy planks were spiked firmly to these logs to keep them from spreading apart or toppling over. This log wall was called a stockade. All around it, at intervals of thirty or forty steps, were sentry-boxes, built high enough so that the sentries in them stood waist high above the stockade. Each box had a cover on it and a ladder leading up to it from the ground. On the inside of this wall and twenty feet (sixty paces) from it were short posts set, two or three feet high, to which was nailed a strip of board which ran all the way around the entire prison pen. This little fence was called the "dead-line," and the rebel guards were instructed to shoot any prisoner who touched it, or put any part of his body over it or under it.

The prison at times was so crowded that the men fought for places on which to lie down. Water was so scarce that the prisoners dug many wells in the swampy ground, although they had nothing to dig with but knives, spoons and old tin cans. The half of an old canteen was their favorite tool. These wells were made very small, just large enough to admit a man's body. Notches like steps were cut in the sides, and the prisoners walked up and down by placing their hands and feet in the notches. Up these ladders they carried the dirt in tin cans. Those that had strings could pull up the cans. Several of these wells were dug quite close to the dead line. When they had the well down about thirty feet, they would start a tunnel about twenty feet down and run it, with an incline upward, outside the stockade. Quite a number of prisoners escaped in this way but most of them were recaptured. The rebels had trained dogs called bloodhounds, which they used in tracking the prisoners, and in most of the cases they were run down in that way. Sometimes they were most cruelly punished on their return.

The stockade was enlarged so as to inclose about twenty-eight acres. The prisoners had no barracks, tents or shelter of any kind, except a blanket or pieces of clothing stretched over sticks. Thousands burrowed in the ground for shelter, but when heavy rains came their condition was most wretched. They had almost no clothing, because it was the custom of the Confederate soldiers to

take all good clothes from the prisoners. As they were turned over to different sets of guards they would have little clothing left when they reached the prison. If they did, they would trade it off for food. Over 12,000 died in a short time from the effects of exposure, and from diseases caused by the lack of food and proper clothing. The prison was in charge of a man called Captain Wirz, a foreigner, who, for his inhuman treatment and murder of the prisoners, was tried [by the United States Government after the close of the war] and hung for his crimes.

There is one thing of which we as Americans can be proud. Any of those men could have gone out of that pen and saved their lives by taking the oath of allegiance to the Confederacy. But there were less than two per cent. of them that did that. They lay in that horrible pen suffering from hunger, thirst, cold and heat, month after month, until almost the appearance of a man was

boys suffered and starved and sickened and died, shot down like dogs if even by accident they leaned upon the dead-line fence, pursued by dogs if they succeeded in escaping. (The hut where the bloodhounds were kept was still standing when I was there.) There were plenty of trees and springs of water near by, but the poor prisoners were not allowed the benefit of either, and upon the one brook which flowed through the pen the cook-house was built, so that the water was constantly contaminated by what was thrown into it.

Now as to the spring shown in the first picture. Miss B., the teacher wrote:

... It shows the shelter and the grasses and trees about the wonderful "Providence Spring," which brought relief to the suffering men. Two visiting soldiers happened to come there that day and I snapped them. The story is that when soldiers were dying of thirst the spring came—they believed in answer to prayer—and that so great was the rush to get the fresh, cool water that the sentinels thought an escape was being made and fired, killing several.

I wrote the Prison Park captain about this, and he replied:

... The Providence Spring was *not* dug. The universal understanding is that during a terrible drought in the summer of 1864 scores—sometimes a hundred—died daily, one cause being the want of water. Then came a thunder shower. The prisoners sucked the water out of their rags of clothes. They shouted for joy and thanked God. Then a thunderbolt struck the old stump and the water gushed from beneath its roots. The spring and the pitch-pine stump are both there yet. The spring still wells up and flows on, clear and pure. It is outside the dead-line. Prisoners obtained the privilege of sinking a barrel in it and fixing a spout so that the water came under the dead-line and dropped into another barrel where they could get the water. The water is very pure and healthful. It makes no difference how heated you may be you can drink all you want and it will not hurt you.

In answer to your questions: There is none of the stockade standing, but a few stumps and some hearts of the pine logs that are under ground. Hundreds of old soldiers visit the sacred grounds. Many of the prisoners come here, and their stories are thrilling, but often horrible. The cemetery is about one-fourth of a mile north of the Prison Park. W. W.

The other picture shows a few of the 13,717 graves of our soldier-prisoners in the National Cemetery there. Each headstone has a number, a name, and the State from which the prisoner came. With a glass I can read on the photograph from which this is reduced the inscriptions, beginning at the right: 2591-96, from Wis., Tenn., Pa., Pa., Mich., Ill. The Wisconsin boy's name is George Winchester, and I find by consulting a register that he died June 25 (1864) of scurvy. The flag they loved and died for floats over them all the day. When I was there in 1870 the patriotic Irish soldier raised it every morning at sunrise. Soon after he died, and the teachers wrote me:

We have buried the old corporal under the shadow of the flagstaff, for he said, "Bury me where the flag will come down over me every night!"

Do you wonder that on Memorial Day we honor the true men, living or dead, who fought and suffered for our country?

*Mr. Martin*



lost in them, but they would never give up their loyalty. There ought to be monuments to the memory of these heroes placed upon the very ground made sacred by their suffering, as well as in the cemetery where their bodies lie. The stockade and all the surrounding fortifications are owned by the National Women's Relief Corps, which has inclosed the whole with a wire fence and built a residence for the keeper. Oak posts mark the outlines of the stockade and the gates, bridges and driveways have been built and a shelter put over the "Providence Spring." If we had means, we would make a beautiful park in memory of those thousands of American soldiers who showed such heroism as has never been known since the Christian martyrs!

Yours most respectfully,  
[Capt.] W. WILSON.

I do not wonder the patriotic captain grows eloquent over that historic place of which he is the "care-taker." When I visited the stockade, less than five years after the close of the war, parts of the log wall and dead-line were still standing (as relics in the Corner Cabinet attest), and no place of war history—Sumter, Chickamauga, Missionary Ridge, Petersburg, Libby Prison—seemed so sad and so sacred as those barren hillsides where, exposed to winter's rains and summer's fearful heat, many thousands of our own

## The Sign of the Cross \*

By Rev. A. E. Dunning

The central figure of human history is the cross on which Jesus Christ was crucified. "The place where Jesus was crucified was nigh to the city." The majority of those who have thoroughly examined the locality believe that the place was a low hill north of Jerusalem, near the highway and just outside the Damascus gate. On a quiet Sunday morning, with a company of worshipers, I sat on that knoll and pictured again the scenes of the crucifixion as they are told in the four gospels. I know of no more impressive way to realize the meaning of that supreme sign of the love of God to men than to place the events of that day before the mind. These are naturally arranged in this order:

1. The procession to Golgotha. The way was through almost the entire length of the city, along the main street from south to north. The whole band of soldiers escorted Jesus. A multitude followed them. At first the soldiers laid the heavy wooden cross on the shoulders of Jesus. Soon they found him sinking under his burden. They met a man coming through the city. His name was Simon. He did not, apparently, share in the curiosity of the crowd. He was a North African, probably a Negro. They forced him to help the condemned man carry the cross. As they went on the soldiers insulted and tormented Jesus. But some of the people, especially the women, in sympathy with his sufferings wept aloud. Jesus turned back to them and counseled them not to weep for him. He was touched, as always, by sorrow, whether for himself or for others. But he was moved by deeper pity for those who rejected him. For they were ruled by a spirit of evil which was certain to bring ruin to their nation. Therefore he exhorted those who were dependent on them to weep for themselves. He told them that the time was coming when they would consider childlessness a blessing, and when sudden death would be sought as a relief from the awful miseries of living. For if their rulers were already capable of inflicting such suffering on him who came to be their Saviour, what evil would they not do when they had wholly passed their day of grace?

2. Jesus affixed to the cross. Arrived at Golgotha, the soldiers stripped Jesus of his clothing. Then they nailed him to the cross. Whether this was done before or after the cross was set in the ground we cannot tell. Both methods were followed, though the latter was more common. Probably his body was only a foot or two above the earth, close to the passers-by. Perhaps at this time, while the nails tore his flesh under the cruel blows of the mallet, he uttered the first of the seven words recorded as spoken on the cross. It was the prayer, "Father, forgive them; for they know not what they do."

On each side of Jesus they crucified a robber that it might appear to the people that he was a criminal like them. They offered him the usual stupefying draught of bitter wine. The soldiers mocked him as they held it to his lips. He tasted, but refused to drink. He would not dull his senses in the hour of his supreme agony.

The four soldiers left on guard divided into four parts the clothes taken from his body, and each one took his share. But his tunic was woven as one piece, and therefore of little value when torn into pieces. So they agreed to throw the dice for it; and sitting down before the cross they did so.

3. The inscription on the cross. Pilate had ordered a placard prepared announcing that "This is the King of the Jews." It was thrice repeated—in Hebrew, Greek, Latin—so that all might understand it. This was affixed to the cross above the head of Jesus. The chief priests considered this announce-

ment an insult to their nation. They went to Pilate and demanded that he should change it so that it should read that Jesus had claimed to be king of the Jews. But Pilate, who was glad to be revenged on them for having compelled him to do so shameful a deed as to put a man whom he had declared innocent to a most cruel death, refused their request, declaring that the inscription should stand as he had written it.

4. The taunts of the multitude. Each class contributed something to the indignities heaped on the suffering Son of Man as they stood looking on the scene or as they walked by on the road. The common people as they passed nodded their heads at him and said, "Thou that destroyest the temple and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross." Others responded with sneers, "He saved others, he cannot save himself." Scribes said, "He is the king of Israel; let him now come down from the cross and we will believe on him." Priests said, "He trusteth on God: let him deliver him now if he desireth him; for he said, 'I am the Son of God.'" The soldiers had their fling at him, saying, "If thou art the king of the Jews, save thyself." Even the two crucified robbers joined in abusing him for a time. But after a while one of them became impressed by the silence of his fellow sufferer under such insults. The testimony of the jeering crowd to his royal claims came to be believed by the robber. He turned to Jesus, confessed his sins and prayed for recognition in his kingdom. The prompt response of Jesus, "Verily I say unto thee, today shalt thou be with me in Paradise," is the second of the seven words from the cross.

5. The word of Jesus for his mother. Near the cross stood a group of weeping women. One of them was Mary. As his eyes rested on her he turned to John, who also was standing near. To his mother he said, "Woman, behold, thy son." To John he said, "Behold, thy mother." This is the third of the seven words from the cross. Jesus thus in his last hours provided a home for his mother.

6. The cry to the Father. About noon a strange gloom began to settle down on the land. It grew darker, making the silence which ensued through fear more awful, till about three o'clock. Then Jesus broke the silence by crying, in his native language, in a loud voice, "My God, my God, why hast thou forsaken me?" This is the fourth of the seven words from the cross. It revealed an unfathomable intensity of anguish, a sense of isolation and desolation beyond expression. Some of those who stood by, hearing him say, "Eli, Eli," the Aramaic for "My God," thought he was calling on the great prophet Elijah for help.

7. The cry of physical anguish. But Jesus, now realizing that the end was at hand, in fulfillment of the prophecy in one of the Psalms, the sixty-ninth, which no doubt had been in his mind to sustain him in his trial, said, "I thirst." This is the fifth of the seven words from the cross. One man in the crowd felt a movement of pity. He ran to a

vessel of sour wine standing near, such as soldiers usually drank, dipped a sponge in it, fastened the sponge to a stick and held it to the lips of Jesus. Others called on the man to wait and see whether Elijah would come to save him in answer to his call.

8. The cry of triumph. Not many weeks before, as the shadow of the cross deepened on his path, he had looked forward to those terrible hours as to a baptism of inexpressible suffering and said, "How am I straitened till it be accomplished." Now, as the darkness lifted and the sun again broke forth, his voice rose clear and strong, "It is finished." This is the sixth of the seven words from the cross.

9. The final word. He felt now that the time of his humiliation was ended. The last word falling from his lips on the cross was the prayer, "Father, into thy hands I commend my Spirit," and letting his head fall forward he breathed his last. The Son of God was dead on the cross.

10. The witness of the Roman officer. The captain who had charge of the guard had witnessed unmoved the succession of strange scenes. He had heard all day the taunts of priests, the jests of scribes, the cries of the crowd, all saying in many forms, "He said he was the Son of God." Now, with those final words of Jesus ringing in his ears, having seen his love, his patience, his heroism, in the midst of unwonted portents in sky and earth, the Roman declared, "Truly this was the Son of God." Today millions of men repeat the testimony. From every land on earth are heard the joyful words of men redeemed from sin, "This is the Son of God."

Any man may commit a mistake, but none but a fool will continue it.—Cicero.

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\* The Sunday School Lesson for June 4. Text, John 19: 17-30.



## LITERATURE

## BOOK REVIEWS

PROFESSOR BRUCE ON THE EPISTLE TO THE HEBREWS

What used to be said of Prof. Henry B. Smith is true of Prof. A. B. Bruce—that both radicals and conservatives like to quote him. This volume is so quotable that the critic must resist temptation; it is so readable that one who is sure that he has no time to finish it would better let it alone, for it rivets the attention throughout. Most commentaries are taken up piecemeal to explain some text of Scripture; this book, while not a commentary in form—it is called an exegetical study—contains the ripe fruit, the seed of which was planted thirty years ago in lectures to the author's congregation. Such ripeness is a boon all too rare in these days of hurried production. The Christian world owes a debt of gratitude to the scholars who spend years in such patient, loving study of the Scriptures as this work exemplifies. The whole treatment enhances immensely our intellectual admiration of the book of Hebrews and our spiritual delight in it. Professor Bruce takes great pains to put us in sympathy with the readers to whom the book addresses itself. It is made manifest that they were at but a low stage of spiritual development. Thus the many repetitions and some other peculiarities of the epistle receive a natural explanation.

Although the style of the book makes it easy reading, it will repay profound attention. The closest students will get most from it; and at times, as on page 78, it is quietly assumed that the reader is following the author's connection of thought without its being needful to state it. The argumentation on a single passage is sometimes elaborated with surprising strength, as at 2: 9, 10; on the other hand, the practical chapters 11-13 are purposely treated in a cursory way. The author is well known to be an adherent of the progressive wing in theology, and his trumpet gives no uncertain sound. Reminiscences of the Robertson Smith controversy are not seldom patent. But his thrusts are always given good-naturedly. As Cheyne said of Stier, "His vehemence somehow hurts less than that of others." We are glad that Professor Bruce throws the weight of his authority against the prevalent notion that Scripture teaches a trichotomy of human nature—spirit, soul and body. We believe that the categories of matter and mind are exhaustive; that the body belongs to the one, and the spirit or soul to the other. One of the most timely and effective paragraphs in the book is the protest on page 380 against that common vice of modern Biblical theology, the reduction of a writer's statement to its minimum. The climax of this passage is worthy to live long as an epigram: "I have no sympathy with such starved exegesis." Equally fine is the motto embodying the contrast in Heb. 10: 11-13: "The sacerdotal drudge and the Priest upon the Throne."

The book has faults and oversights, of course, ranging from the provoking comma on page 360, which brings "confusion and perplexity" into "what he meant to simplify," up to the following bald declaration at the foot of page 436: "Crucifixion, with all that went before it, was a discipline for Him, not a sacrifice for others." The context shows this to mean not merely a sacrifice for others. On pages 177-8 the revisers should have been credited with the rendering "bear gently," which preserves the force of this entire paragraph. A really grave defect—would that the nineteenth century might see the last of such!—is the lack of an index. The need of it is by no means obviated by the fact that the epistle is interpreted consecutively. For instance, if one wishes to ascertain whether any reference is made to Bishop Moorhouse's admirable book, *Dangers of the Apostolic Age*, he could not reach his (negative) result till he had gone through the whole work. And this is but one instance out of many.

But, after all deductions, this book, viewed as a whole, is destined to live as a noble example of true and sound exegesis. [Charles Scribner's Sons. \$2.50.]

## THE JACKSONIAN EPOCH

In some respects this was the formative epoch of our political history up to the recent war with Spain. It was then that the Republican and Democratic parties took their characteristic shapes, and the influences of the leading statesmen and politicians of that time have been felt noticeably ever since. The author of the volume before us is Mr. Charles H. Peck. In it he attempts to accomplish two objects—to supply a critical survey of the political history of our country, especially parliamentary, from the presidential candidacy of Jackson to the accession of Tyler, and to exhibit the influence of the men who determined events. There also is a preliminary review of the preceding period, beginning as far back as the origin of the War of 1812. Historical and biographical elements are blended successfully, a noteworthy feature of the work being its portraits and characterizations of Jackson, Clay, Benton, Calhoun, John Quincy Adams, John Randolph, Van Buren and others. Naturally, Henry Clay is one of the most conspicuous figures—indeed, he is quite as prominent as Jackson himself.

The author holds a generally impartial position and takes pains to be candid. It is impossible for him not to be somewhat influenced by the glamour which surrounds some of the great men of the time, but it has not led him into hero worship to any such extent as to mar seriously the trustworthiness of what he has written. He has made the most skillful defense of Jackson which we remember to have seen, but without veiling his weaknesses and his faults. It seems to have been true then, as sometimes since, that second rate men attain the highest positions most easily, the ambitions of greater men neutralizing each other. Among the important political facts which come under his view are the Missouri Compromise, the adoption of the policy of protection, the surrender to the champions of the spoils system, the great controversy over the United States Bank, the threatening of secession as an offset to the abolition movement in the North, the growth of the abolition movement and the disappointment of the presidential aspirations of Clay and Webster.

The volume fills a place which never, so far as we can remember, has been filled before. Of course much has been written about the period and its individual leaders, but we recall no work which deals exclusively with them in the manner in which they are treated in these pages. On this account and because of its fullness and fairness the volume will be regarded as something of an authority. It points out skillfully how events led up to Jackson's election, although a number of other men were more deserving of the presidency. It exhibits the striking influence of his personality upon the course of public affairs during his term of office. It shows the important share of personal enmities in the shaping of events, and it impresses strongly, although unintentionally, the great truth that self-consistency and loyalty to one's highest ideals are the true secrets of success in statesmanship rather than consultation of what is believed to be politic.

In answer to frequent criticisms of Jackson's administration, Mr. Peck claims that he has been often misjudged. It is not true, he thinks, that Jackson was as arbitrary and domineering as he has been considered; or that he was personally and principally responsible for the spoils system; or that he undermined the public conscience and created among the people a spirit of lawlessness. He was not a thinker or a politician and his ideas were limited and fragmentary. He was not, and could not have been, a statesman in the proper sense of the word, but he was a man of intense purpose, great energy and neither es-

pecially selfish or ambitious. He conducted the management of our foreign affairs with signal success and endeavored to administer the government according to the plain purport and purpose of the Constitution. Moreover, says the author, if ever a chief magistrate can be pardoned for partisan excesses, Jackson can be, for the state of affairs which confronted him was novel, and his whole course was beset by tremendous difficulties and the most formidable foes. It was the character of the popular mind at that time which made Jackson's election and the history of his presidency possible, and in spite of his defects and his administrative errors the sum of his influence was beneficial.

The record of Clay's career is quite as interesting and significant as that of Jackson, and his failure to be nominated for the presidency in 1839, as the result of sharp political practices on the part of Seward and Thurlow Weed, was a cruel disappointment, although it was brought about by the very policy for which he personally was responsible. It left him still the chief of the Whig party, however, but there remained no further opportunity for his advancement. The portrayal of the party strife of the period is enlightening and graphic, and one feels while reading that the great men of that time were greater men than most of their successors have been. Whether they would appear in quite as heroic a light were they now living, and whether some of our present statesmen, if we could look back on them after an interval of fifty years, might not seem their equals may be a question.

The maneuverings of politicians are carried on now on a larger scale because the field is larger, but they do not vary in principle. It is something to be thankful for that there is so much of integrity and patriotism in the motives and conduct of our political leaders, and it is deeply to be regretted that so much of selfish ambition, mere partisanship and unscrupulousness still is discoverable in the conduct of our national affairs. [Harper & Bros. \$2.50.]

## RELIGIOUS

The Morgan lectures for 1897 were delivered by Prof. James Orr, D. D., and discuss *Neglected Factors in the Study of the Early Progress of Christianity* [A. C. Armstrong & Son. \$1.50]. They are three in number, and their respective themes are The Extension of Christianity Laterally or Numerically in the Roman Empire, Its Extension Vertically, or as Respects the Different Strata of Society, and The Intensive or Penetrative Influence of Christianity on the Thought and Life of the Empire. These topics, although not wholly neglected by others, have not been considered so fully, as far as we are aware, by any one else. Dr. Orr has brought together the results of wide research, and certainly makes it plain that the spread of Christianity was much more rapid in the Roman empire and its converts many times as numerous as ordinarily is supposed. He also shows that, so far from being confined to the poor and obscure, although perhaps a majority of the early Christians were of the middle or lower classes, Christianity received very numerous accessions from the ranks of the wealthy, cultured and noble, even some of the imperial household and blood being included. The influence of Christian truth on pagan society, he also claims and endeavors to demonstrate, was very much more wide and effectual than has been conceded hitherto. The effect of his volume is to make necessary a considerable reconstruction of the opinion which most writers hitherto have expressed upon the extent and influence of the gospel in the earlier years of its human history.

Mr. Joseph Palmer's inquiry into the origin of the four gospels is called *The Gospel Problems and Their Solution* [H. R. Allenson. London. \$1.50]. After stating the familiar problems, he announces four propositions as keys, in the use of which, he undertakes to il-

lumine what is difficult in the task. One is that the narrative parts of the gospel were written soon after, and for the most part immediately after, the events to which they relate, the most of Christ's longer addresses being taken down as they were spoken. Upon this, which the author calls the master key, the others all hang, and he holds that a system of shorthand reporting was in use in the time of Christ, by which reports of his utterances were secured. What he says on this point is not quite convincing, but is of interest. His first special key is that our Lord was accustomed to speak in both the languages current in Palestine in his time, i. e., Aramaic and Greek, and that the synoptic gospels include his Aramaic addresses, while his Greek discourses appear only in John. His second special key is that the records in the synoptic gospels consist largely of the united statements of the apostles, given at the time in company and severally reported by the writers. The third special key, which unlocks the chronological problem, is that the notes used by Matthew and Luke in the composition of their gospels, being written on small slips of paper, became disarranged during the time that elapsed before their redaction, and that in the case of Luke the original writer was unable to assist the redactor in their arrangement. This somewhat unusual supposition certainly would account for a great deal. The volume has considerable interest and some value, without taking rank as an authority.

*Search Lights*, by Rev. A. M. Bullock, Ph. D., contains a few sermons and addresses of a patriotic and religious character. They discuss such subjects as our Independence, the Light of the World, Washington's First Inaugural and Its Significance, Mormonism and the Mormons, etc. They are earnest and vigorous addresses and the book is illustrated.

Another sermon in verse, by Rev. E. W. Shurtleff, is the *Lord of Life* [University of Minnesota Press. 55 cents]. It illustrates afresh and well the author's unusual power of expressing spiritual thought and suggestion in musical and forceful verse. Not every preacher could venture wisely to put his discourse into rhyme, but Mr. Shurtleff does it successfully.

## STORIES

There is a certain value in such unvarnished frankness as that with which Frances C. Baylor has described, in *The Ladder of Fortune* [Houghton, Mifflin & Co. \$1.50], the struggles of a poor man to become a millionaire, and of his coarse and ignorant but shrewd and scheming wife to become a society leader. The story has spirit and interest, but it deals chiefly with sordid and repulsive characters, and the very fidelity with which their maneuvering and achievements are described is painful. Evidently it is meant to be, and it certainly is, a solemn warning against the greed of money and mere fashionable repute. Anything more pitiable than the successes of this unhappy pair hardly can be imagined. A few rays of brightness enter the plot through the doings of one or two minor characters, but the book is not very enjoyable. Nevertheless, we hope it will be widely read, because its moral teachings are as valuable as they are plain.

In *The Maternity of Harriott Wicken* [Macmillan Co. \$1.50], by Mrs. Henry Dudeney, the reader will find a prolonged, self-consistent, unvarying and almost appalling collection of miserable details about disagreeable, not to say contemptible, people. If the book have a purpose, it may be to condemn the marriage of those who are physically unsound and of those who marry for station rather than for love. But a more tedious, and at times sickening, novel seldom, if ever, was written. It does not fairly belong to the class of books known as decadent stories, but it is more unwholesome than many of them.

A novel of musical life, profoundly religious in character, sweet and touching in sentiment

and abounding in interest, is *Espiritu Santo* [Harper & Bros. \$1.25], by Henrietta D. Skinner. It makes one think of Edna Lyall's works in many respects. The scene is chiefly Paris, and the trials, temptations and loves of several more than ordinarily charming people make up the plot. The truer and more beautiful aspects of Roman Catholicism are made conspicuous, and the story abounds in interest and enkindles the reader's sympathy for whatever is noble in heart and life.

All Mr. Cable's friends must be glad that he has resumed his pen. *Strong Hearts* [Charles Scribner's Sons. \$1.25] embodies three short stories by him, all of which have appeared in print within a few months. They are entitled *The Solitary*, which was first published under the title "Gregory's Island," *The Taxidermist* and *The Entomologist*. They are searching studies of human nature and full of powerful lessons, although they have the graceful form of the modern short story. The scene of each seems to be New Orleans and its vicinity.

An army novel, and one which illustrates the high-toned and widely beneficent careers of some army officers, is *A Trooper Galahad* [J. B. Lippincott Co. \$1.00], another excellent story by Brig.-Gen. Charles King, U. S. A. It draws clear pictures of life at an army post, with its peculiar jealousies, amusements and different vicissitudes, and is a worthy tribute to the high quality of manhood which most American army officers illustrate so finely.

It is a mining prospector who is the hero of *Lone Pine, the Story of a Lost Mine* [G. P. Putnam's Sons. \$1.25], by R. B. Townsend. His rough and unconventional experiences among the New Mexicans, Spaniards and Indians, which lead up to a touching romance, blended with a great deal of wild adventure, form a somewhat exciting and decidedly readable story, which is wholesome in spite of the blood which is shed so often. Probably it gives a faithful portrayal of life in that part of the Southwest in the recent past, if not at present. And it is a vivid representation of several contrasted race types.

*That Duel at the Chateau Marsanac* [Funk & Wagnalls. 75 cents] is by Walter Pulitzer and describes a game of chess for a bride by two German lovers and the bride's expedient to prevent the loss of the game by her lover. It is by no means thrilling.

Dr. Conan Doyle's story, *A Duel* [D. Appleton & Co. \$1.50], is one of the books about which opinions will differ radically. Many will say that if it had been published anonymously it would have fallen flat on the market, being so insipid as to be dreary. But doubtless some may think it idyllic. We incline to the former view.

Mr. W. A. Rodman has undertaken to plead the cause of mental healing in a story, *Fate or Law* [Lee & Shepard. \$1.00]. It is not much of a story, but is fairly well written and readable. That there is a valuable mental element in all healing is true, but that the claims of the author of this book are justifiable we hesitate to believe.

The latest volume in the biographical edition of *Thackeray's Works* [Harper & Co. \$1.75] is the twelfth. It includes Denis Duval, *The Wolves and The Lamb*, Lovell the Widower and the Roundabout Papers. Many of the illustrations, as in the foregoing volumes, are by Thackeray himself.

## POETICAL

Messrs. Houghton, Mifflin & Co., in *Hermione and Other Poems* [\$1.00], have issued a third selection from the productions of the late Edward Rowland Sill. The author was one of the most richly endowed poets of our century, and his reputation probably will continue to grow. Never widely famous, but always a choice favorite with the more thoughtful and cultured readers, his verses appeal to our common humanity with unusual force, and many possess rare beauty. Had he been as prolific a writer as many, and sought pub-

licity and fame more zealously, there is no reason why he might not have become as widely known as most of the more renowned poets of his time. This collection of his verses is a treasury of exceptionally noble and inspiring strains.

A memorial edition of the *Poems of Henry Timrod* [Houghton, Mifflin & Co. \$1.50] has been prepared, apparently under the auspices of the Timrod Memorial Association. It contains an introductory sketch of the poet's life, together with a brief tribute to his friend, the late Judge G. S. Bryan, and then the author's poems follow, well arranged and tastefully printed. Timrod is not yet one of the world-renowned American poets, but he, too, is destined to become more famous. His vogue is largest throughout the South, but the North is learning something of the beauty and power of his verse, which certainly deserves, and is beginning to receive, the recognition due to its genuine merits.

A number of the fugitive poems of Prof. Arlo Bates make a tasteful volume, *Under the Beech Tree* [Houghton, Mifflin & Co. \$1.50]. Several are dramatic in quality and long enough to afford room for some plot and action, but many are short. In spite of an occasional careless line, the most of them illustrate a high order of constructive ability, and in conception they are uncommonly felicitous and telling. The sweep and spirit of the first poem in the book, entitled *The Charge*, are remarkable. All in all, this is a fine piece of work.

Miss Anna Fuller has described the author of *Poems of Therese* [G. P. Putnam's Sons. 75 cents] and Miss Ellen Frothingham has translated from the German her verses, and the result is a charming little volume. The soul of the true poet appears on every page, and the musical lines which embody the author's sentiments, although Miss Frothingham plainly deserves large credit for them, indicate that Therese was not without real genius. There are both pathos and religion in her poems and a certain simplicity and force which are hard to be described.

Mr. M. A. DeW. Howe has made a choice collection of poems relating to Abraham Lincoln and has grouped them in a little book called *The Memory of Lincoln* [Small, Maynard & Co. \$1.00], which is printed and bound with simplicity and good taste. Among the poems are an extract from Lowell's Harvard Commemoration Ode, one from Bayard Taylor's Gettysburg Ode, as well as Stoddard's Abraham Lincoln, Whittier's Emancipation Group, and Stedman's The Hand of Lincoln; and other contributions by Whitman, Gilder, Maurice Thompson and Paul L. Dunbar are included. It is a most attractive book.

The Cambridge edition of *Milton's Complete Poetical Works* [Houghton Mifflin & Co. \$2.00] is issued in the usual tasteful and attractive form, thoroughly edited and with an illustration or two.—*Songs of Life and Love* [J. B. Lippincott Co.], by Washington van Dusen, contains a few short poems mostly of a sentimental character, several of which are very pretty and indicate that the author possesses something of the quality of the true poet.

## MISCELLANEOUS

Two more praiseworthy additions to the abundant literature of history are at hand. One is *A Short History of the United States* [H. S. Stone & Co.], by Justin H. McCarthy. It is a rapid résumé of our country's history, too rapid to be thoroughly comprehensive, and containing some minor errors. Yet it affords a fairly correct general idea of its subject, and its spirit is cordial and its style eminently enjoyable. It cannot be depended upon safely in details everywhere, but it enters admirably into the spirit of both our earlier and the later history, and reproduces this far better than most foreigners have succeeded in portraying it. The narrative of the last quarter century is disproportionately short and sketchy, however, and the best



work which the book is likely to accomplish is that of awakening an interest in the subject which will lead the reader to examine more elaborate works.

The other is *History up to Date* [A. S. Barnes & Co. \$1.50], by W. A. Johnston, a concise narrative of the recent war between our country and Spain. It describes the causes of the war and its results, but it anticipates the future too much in asserting the death of the Monroe Doctrine. This also is superficial and somewhat fragmentary, but it presents a sufficiently trustworthy general outline, contains some important public papers and will supply those who are pressed for time with a good idea of the general course of events.

*The Proceedings of the National Conference of Charities and Corrections* [G. H. Ellis, \$1.50] contains an account of the meeting held in New York in May last year, being the twenty-fifth session of the conference. Special exercises were held in commemoration of the quarter-centennial anniversary. The volume also contains a *résumé* of the progress made in the matter of charities and correction since the organization of the work. It is a handsome volume, abounding in most valuable information in regard to municipal and county charities, immigration, the care of the insane, the defective and dependent classes, delinquent children, charity organization and many other kindred topics. Experts have contributed many papers, and the volume is carefully tabulated and indexed. Without going into more detail it is sufficient to say that no student of the subject can afford to neglect the ample and vital resources of the work. It has been edited by Mrs. Isabel C. Barrows, Mr. Frank B. Sanborn having had charge of the introduction.

*The Perfect Wagnerite* [H. S. Stone & Co.] is a very entertaining book in its way. The author is Mr. G. Bernard Shaw, an Englishman, who offers a commentary on the Ring of the Niebelungs, interpreting and explaining its different points at some length in an appreciative and at the same time a semi-satirical fashion which is lively and entertaining. The author hardly seems to know his own mind, and some readers will be left in doubt whether he is an admirer of Wagner or is poking fun. But a great deal of information is obtainable from his pages about the famous drama, and the peculiarities of its style add to its attractiveness.

To Macmillan's Pocket English Classics has been added a new edition of *Goldsmith's Vicar of Wakefield* [25 cents], with an introduction and notes, in the usual neat and tasteful form.

## NOTES

— Pres. Booker T. Washington has a book in press on *The Future of the American Negro*.

— Mrs. Humphry Ward is writing prefaces for Messrs. Smith, Elder & Co.'s edition of the Brontë novels.

— Rudyard Kipling now can be seen and admired—in wax—at Madame Tussaud's famous exhibition in London.

— *The Art Journal* is publishing an interesting series of illustrated sketches of members of the British Royal Academy during this century.

— *The Critic* is bringing out some papers on Thackeray's contributions to *Punch*, the contents of which are to be new, although a volume of the same kind was once issued.

— Mr. James L. Whitney is acting librarian of the Boston Public Library until Mr. Herbert Putnam's successor is selected. Why not appoint Mr. Whitney himself? A better choice will be hard to make.

— The statement which we recently copied, that the set of *The Liberty Bell*, presented to the Massachusetts State Library by Rev. Samuel May, of Leicester, has been annotated by Dr. E. L. Cunningham is a mistake. Its annotations are by Mr. May himself.

— The literary department of the New York *Independent* has maintained a high standard during the eighteen years in which Dr. Kinsley Twining has been its editor. The *Evangelist* is to be congratulated on having engaged him as a member of its editorial staff.

— Mr. R. C. Winthrop has given the Essex Institute, of Salem, Mass., a volume containing twenty-two very rare deeds and letters. One of the deeds is that covering most of the present towns of Ipswich and Topsfield, by which the Sagamore Maakonomett sold his rights to John Winthrop for \$20.

— Those who have fed their souls on the sermons of F. W. Robertson will be glad to know that thirty-five sermons hitherto unpublished have been discovered in England. They included discourses on The Deluge, Immortality, The Apostle's Gain, and the last two sermons preached by Robertson. They will be published soon.

— The Union League Club in Philadelphia is holding a loan exhibition of paintings in which are 250 of the finest examples of famous masters. So precious are they that the partial insurance already effected amounts to \$1,700,000. Rembrandt, Reynolds, Constable, Corot, Millet, Daubigny, Rosa Bonheur, Meissonier, Fortuny, Troyon and similar artists are represented.

## BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.  
THE LIFE AND WORK OF THOMAS DUDLEY. By Augustine Jones, LL. B. pp. 484. \$5.00.  
THE QUEEN OF THE SWAMP AND OTHER PLAIN AMERICANS. By Mary Hartwell Catherwood. pp. 331. \$1.25.  
ECONOMIC ASPECTS OF THE LIQUOR PROBLEM. By John Koren. pp. 327. \$1.50.  
TIVERTON TALES. By Alice Brown. pp. 339. \$1.50.

W. A. Wilde & Co. Boston.  
A DAUGHTER OF THE WEST. By Evelyn Raymond. pp. 347. \$1.50.  
WHEN BOSTON BRAVED THE KING. By William E. Barton. pp. 314. \$1.50.  
CADET STANDISH OF THE ST. LOUIS. By William Drysdale. pp. 352. \$1.50.

Little, Brown & Co. Boston.  
HISTORY OF DOGMA. By Dr. Adolph Harnack. Vol. VI. pp. 317. \$2.50.  
THE VICTORY OF THE WILL. By Victor Charbonnel. pp. 331. \$1.50.

B. H. Sanborn & Co. Boston.  
THE ANCIENT MARINER. By S. T. Coleridge. Edited by J. P. Fruit, Ph. D. pp. 85. 25 cents.  
Silver, Burdett & Co. Boston.  
THE RESCUE OF CUBA. By Andrew S. Draper, LL. D. pp. 186. \$1.00.

Macmillan Co. New York.  
CHILD LIFE. A First Reader. By Etta A. and Mary F. Blaisdell. pp. 127. 25 cents.  
BIBLE STORIES. (New Testament.) Edited by R. G. Moulton. pp. 130. 50 cents.  
DRYDEN'S FALAMON AND ARCTE. Edited by Percival Chubb. pp. 165. 25 cents.  
WORDSWORTH AND THE COLERIDGES. By Ellis Yarnall. pp. 331. \$3.00.  
PLUTARCH'S LIVES. Temple Edition. Vol. IV. pp. 371. 50 cents.

Dodd, Mead & Co. New York.  
THE BOOK OF THE PROPHET EZEKIEL. Polychrome Edition. pp. 208. \$2.50.  
THE BOOK OF JOSHUA. Polychrome Edition. pp. 94. \$1.25.  
THE EUROPEAN TOUR. By Grant Allen. pp. 297. \$1.25.  
THE FOWLER. By Beatrice Harraden. pp. 345. \$1.50.  
BOOKS I HAVE READ. \$1.00.

Charles Scribner's Sons. New York.  
A TEXAS RANGER. By N. A. Jennings. pp. 321. \$1.25.  
ACROSS THE CAMPU. By Caroline M. Fuller. pp. 441. \$1.50.  
A CIVILIAN ATTACHE. By Helen D. Brown. pp. 161. 75 cents.

Baker & Taylor Co. New York.  
FROM THE CHILD'S STANDPOINT. By Florence Hull Winterburn. pp. 278. \$1.25.  
NURSERY ETHICS. By Florence Hull Winterburn. pp. 241. \$1.00.  
GEORGE MULLER OF BRISTOL. By Arthur T. Pierson. pp. 402. \$1.50.

Harper & Bros. New York.  
A THOUSAND DAYS IN THE ARCTIC. By Frederick G. Jackson. pp. 940. \$6.00.  
THE AWKWARD AGE. By Henry James. pp. 456. \$1.50.

T. Y. Crowell & Co. New York.  
THE LIFE OF TRUST. By George Müller. pp. 544. \$1.50.

A. S. Barnes & Co. New York.  
MISTRESS CONTENT CRADOCK. By Annie Elliot Trumbull. pp. 306. \$1.00.

G. W. Jacobs & Co. Philadelphia.  
A SOUL'S PILGRIMAGE. By Charles F. B. Niel, D. D. pp. 190. \$1.00.

## PAPER COVERS

Asheville Printing Co. Asheville.  
SOME ASPECTS OF THE RACE PROBLEM IN THE

SOUTH. By Rev. R. F. Campbell, D. D. pp. 31. 5 cents.

Cassell & Co., Ltd. New York.  
THE MERCHANT OF VENICE. By William Shakespeare. pp. 192. 10 cents.

American Kitchen Magazine. Boston.  
THE BUMFORD KITCHEN LEAFLETS. pp. 76.

American Unitarian Association. Boston.  
A PLEA FOR SINCERITY IN RELIGIOUS THOUGHT. By Rev. Joseph H. Crooker. pp. 28.

Horticultural Dept. Kansas State College. Manhattan.

COLD STORAGE FOR FRUIT. Bulletin 84.

Leonard Pub. Co. Albany.  
CHRIST COMING IN GLORY. By Rev. David O. Mearns, D. D. pp. 41.

## MAGAZINES

May. SUNDAY.—GOOD WORDS.—ART JOURNAL.—STUDIO.—PHOTO ERA.—TRAVEL.—MUSIC.—BEA-REA QUARTERLY.—BIBLIA.—BIBLICAL WORLD.

## The Closing of the Year at Yale

Sunshine and fair skies greeted the graduating class of Yale Divinity School on its Commencement Day, May 17. The annual address was given at Center Church, May 14, by President Stryker of Hamilton College.

The exercises on Wednesday in College Street Hall were largely attended. Special interest attached to the occasion in view of the fact that this was the last Commencement of the school to be presided over by President Dwight, who, before his accession to the presidency, was so closely identified with this department of the university. Five members of the graduating class, chosen on the basis of scholarship, delivered addresses. E. E. Day discussed *The Preacher's Attitude Towards Miracles*. The Problem of Human Suffering was presented by E. R. Evans. H. A. Jump of Albany, N. Y., speaking on *Nature's Ministry to the Preacher*, made an earnest plea for a larger use of nature in preaching. The Soul's Experience an Epitome of Revelation was E. W. Lyman's theme. L. T. Reed discussed the subject, *The United States in the Eastern Question*, speaking from an experience gained from several years in Constantinople as a teacher in Robert College. Four of the speakers were graduates of Amherst, Mr. Day coming from the University of Minnesota. The address to the class was by Rev. A. J. Lyman, D. D., of Brooklyn, on *The Greatness of the Message and the Greatness of the Man*.

Following these exercises the alumni dinner was held in United Church chapel and was attended by about 125 persons. Dr. Lyman, as the president of the alumni association, presided. Professors Fisher and Curtis spoke of the work of the school and its attitude on the questions of the day. The Ministry in City and Country was the subject of the address by Rev. J. C. Wilson, '88. Other speakers were Rev. A. W. Hitchcock, '89, Rev. C. A. Dinsmore, '88, and Rev. J. E. Bushnell, '83. President Dwight was accorded a most enthusiastic reception. L. T. Reed spoke for the class.

The annual prizes were then announced by Professor Fisher. The Hooker Fellowship of \$600 a year for two years goes to E. W. Lyman of Cummington, Mass., who will pursue his studies in Germany. H. A. Jump is the prize taker of the Senior Class, receiving the first Downes premium for hymn and Scripture reading and the Saunders prize for the best essay in the department of Christian ethics. The other Downes prizes went to E. E. Day of the Senior Class and J. E. Whitley and J. B. Lyman in the Middle Class. A prize for the best essay on Foreign Missions, given by Mrs. Henry Champion, was awarded to J. T. Stooking of the Junior Class.

Of the twenty-two members of the Graduating Class eight are graduates of Amherst and three from Williams College. About half are already settled. None, as far as known, except Mr. Lyman, are to pursue post-graduate studies. Two members of the Graduate Class are candidates this year for the degree of Ph. D., H. F. Rall, '97, at Halle, Germany, and C. S. Macfarland, '97, at Yale. Rev. C. A. Dinsmore was elected president of the Alumni Association.

C. S. M.

## The Massachusetts General Association

One of the Largest and Best Meetings in Its History

This was May 16-18, the ninety-seventh annual meeting of the body, and its second meeting in Brockton, it having gathered there before in 1887. The old First Church was its host, well represented by its pastor, Rev. Alan Hudson, who made a felicitous address of welcome, and by many members of the congregation, and of the other churches in the city, who provided admirably for the comfort of guests. The audiences were unusually full from the beginning, the handsome new edifice being at least well filled and ordinarily crowded. The attendance from all parts of the State was large.

One, and a sufficient, reason for this is evident from a glance at the admirable program, the substance of which had been made known beforehand. A well-selected topic, The Church as a Power, and a carefully planned outline of its treatment under several divisions, The Source of the Power, The Obtainment of the Power and The Application of the Power, furnished the assurance that the time would be used wisely, that practical suggestiveness might be expected, and that spiritual earnestness would characterize all the sessions. This assurance was fulfilled.

### PRESIDING OFFICERS

Dr. G. R. W. Scott, the retiring moderator, called the association to order on Tuesday afternoon, and gave graceful welcome to his promptly chosen successor, Mr. John L. Brewster of Andover, whose judicious handling of the body and its business contributed greatly to the success of the meetings. It may be noted here fitly that one action of the association, taken later, provides for the election at each annual meeting hereafter of the moderator for the next year. This is an eminently wise step, not only as affording a better opportunity for a proper choice of the man, but also as enabling him to prepare with deliberation his nominations for some important committees which have to be named at once.

### A SERIES OF REPORTS

The terse and comprehensive annual report of Secretary Hazen was a leading feature of the opening session on Tuesday afternoon, and it was followed by the report of the treasurer, Mr. H. P. Emerson of Lynn. Several committees, appointed at the last meeting, made special reports. The one on labor organizations was by Mr. J. G. Buttrick, on gambling by Rev. C. M. Southgate, on temperance by Dr. C. L. Morgan. Rev. F. B. Makepeace, reporting for the committee on ministerial standing, alluded to several memorials received, and distinguished between ministerial training and ministerial standing. In considering the former he pointed out that the need of hurrying men into the ministry by short courses of study exists no longer. In subsequent remarks from the floor about the latter a motion was made to transfer the determination of such standing from ministerial associations to conferences of churches. This proposition, involving a radical change of the prevalent practice in this State and the adoption of the custom now quite general in other States, was laid over for further consideration and report. The same disposition was made of the other reports—excepting that on religious literature, which was adopted—a special com-

mittee, with Dr. W. H. Davis for chairman, being named to deal with the report on temperance.

### TUESDAY EVENING

The preacher of the annual sermon was Dr. E. L. Clark of Central Church, Boston. It was a thoughtful and impressive discourse on Christ in the Church the Source of the Power, founded upon Ps. 84: 6, 7, and in appropriate harmony with the general theme of the meetings. The Lord's Supper followed, Rev. E. C. Ewing of Danvers and Dr. J. E. Tuttle of Worcester officiating. Mr. Ewing then made an appeal in behalf of the Massachusetts Board of Ministerial Aid, for which the usual annual collection was taken.

### WEDNESDAY MORNING

Dr. Elijah Horr, in behalf of Hon. S. B. Capen, made a lucid report and a glowing ap-

The possibility of obtaining power by consecration and the measure of power obtained were two points emphasized. Rev. G. W. Winch considered self sacrifice, which separates us from low entanglements in the world and furnishes a true uplifting development.

### WEDNESDAY AFTERNOON

The anniversary of the Massachusetts Home Missionary Society was more than commonly valuable. Dr. C. B. Rice presided. Treasurer Palmer's report was at once encouraging and warning. Secretary Colt's résumé of the society's history for its hundred years was packed with interesting and suggestive material. The officers were rechosen, excepting that Dr. R. A. Beard of Cambridge takes the place, as vice-president, of Dr. C. B. Rice, who declined re-election, and Mr. A. C. Strong of Newton succeeds to the place of Mr. Thomas Todd on the executive committee, the latter's

term having expired by limitation. Rev. F. E. Emrich's address, on Federation, was a forcible and felicitous argument for work among foreigners among us and for Christian union in a high sense, and Mr. Puddefoot entertained and touched the great audience with his customary aptness of truth and illustration.

The Application of the Power to Instruments of Progress was the special topic when the association resumed its sessions, and Dr. A. E. Dunning and Hon. A. E. Harwood of Newton made addresses on the power applied to the press and to politics.

### THE POWER APPLIED TO SOCIAL PROBLEMS

This was the theme assigned for Wednesday evening. The speakers were Dr. Willard Scott, Dr. F. A. Warfield and Prof. George Harris. Dr. Scott dealt with the consecration of wealth, showing how Jesus often is misunderstood in regard to wealth, with which he dealt as with other things, opposing it when it interfered with his work, but commend-

ing its righteous use. He did not discuss competition and co-operation, and here a Christian difference of opinion must be allowed. The Christian should be an example to the privileged classes. The world is justified in requiring adequate evidence that wealth is being used rightly, and he who consumes for his own use what is intrusted to him for others is guilty of moral embezzlement. Dr. Warfield defined the difference between poverty and pauperism, the latter involving some voluntariness and ill-desert. The church's work for poverty must be twofold, relief and repression. Every church should cultivate a right atmosphere and temperature and must work through association with those whom it seeks to help. True companionship is vital. The church must find Christ for itself first of all. Professor Harris emphasized the duty of preaching the gospel and living it, and pointed out the fact that the difficulty of mutual understanding and sympathy often is most marked between classes nearest to each other.

### THURSDAY MORNING

The invitation from Amherst to the association to meet there with the First Church in May, 1900, was cordially accepted, and a committee of arrangements was appointed, with



FIRST CHURCH, BROCKTON, MASS.

peal in the name of the committee of fifteen on the subject of securing larger contributions from the churches for our benevolent societies. It was shown that only ten cents a week more per member would accomplish all that is immediately necessary. Rev. P. W. Lyman also presented earnestly the request of the National Council's committee on the John Robinson Memorial Church at Gainsborough, Eng., for contributions towards the \$5,000, the proposed American share of the \$15,000 needed to free the church from debt.

Rev. S. G. Barnes reported for the committee on the work of the churches, recommending that the committee henceforth contain nine members, three to be chosen annually and none to serve *ex officio*, that all scribes of conferences be corresponding members, and that the reports deal more with the spiritual aspects of the work. These recommendations were adopted later.

Then followed a succession of devotional addresses. Dr. A. H. Plumb of Roxbury showed how spiritual power is obtained by meditation, enforcing the value of religious thought in crowding out unholy ideas from the mind. Rev. R. W. Wallace spoke of prayer, its naturalness and necessity. Dr. J. L. Withrow's topic was consecration.



Rev. H. R. McCartney as chairman. The committee to whom the matter of temperance had been referred, through its chairman, Dr. W. H. Davis, presented the following report, which was adopted unanimously:

#### TEMPERANCE RESOLUTIONS

Your committee to whom was referred the report of the committee on temperance wish to express in behalf of the State Association their hearty and honest thanks to the committee appointed last year at Greenfield for their unusual and unwearied labors in the great cause committed to their care.

With rare devotion they have given their time, their strength, themselves to a long continued and wearing legislative battle for improved temperance instruction in the schools of the State, and we record herewith our high appreciation of these painstaking and brave services. And while these efforts have failed in securing a revision of the present temperance law, yet in the unanimous judgment of your committee the temperance sentiment of Massachusetts has never received more widespread recognition than under the popular enlightenment and aroused moral sense generated by this campaign, so that the moral victory of this temperance crusade may prove more notable than any formal amendment to the existing law.

Therefore we recommend that under the recent action of the legislative committee and their impressive reaffirmation of the obligatory character of the present law, we wait upon and watch the result of an awakened public conscience and a rejuvenated temperance law, relying as heretofore on the loyal co-operation and notable fidelity of the teachers of the commonwealth in carrying out the spirit of this statute. But lest such a suspension of present activity should seem to surrender our continued interest and vigilance in this great cause, we recommend further that a committee of outlook, consisting of seven members and widely representative of the home, the school, the legal and medical professions, as well as the churches, be appointed by this association for the current year.

WILLIAM H. DAVIS,  
ALBERT G. BOYDEN,  
WILLIAM L. JOHNSON, M. D.,  
JESSIE A. BROWN,  
DEWITT S. CLARK.

The committee on temperance for the ensuing year is as follows: Rev. W. H. Davis, Hon. A. H. Wellman, Supt. T. M. Ballet of Springfield, Dr. F. E. Bundy, Mrs. A. Jessie Brown.

The report of the Board of Pastoral Supply was presented by the secretary, Dr. C. B. Rice. In its description of the conditions calling for the service of this board, of the methods employed to keep the records of ministers and of the work done to man the churches, the report was so convincing of the value of the service as evidently to gain the approval of all present, as was shown by the hearty and unusually prolonged applause with which it was received. A few conferences, feeling the unusual burden of the apportionment last year for expenses of the State Association, National Council and the International Council, sent remonstrances requesting that some other method be found for supporting the board. Resolutions were unanimously adopted acknowledging the propriety of these remonstrances, explaining that the amount asked last year was double what will usually be needed for this purpose, on account of arrears, and that the board proposes to reduce expenses, and recommending that the board consider the propriety of assessing a tax on ministers sent as supplies. The discussion of this question, whether the churches would be willing to give annually two cents per member to maintain this board, consumed nearly an hour and a half of the time set apart for the address of the morning on *The Power Applied to World Problems*.

The theme of Dr. Reuben Thomas was *International Disarmament*. He spoke eloquently and earnestly, declaring that no language can exaggerate the depraved condition of affairs throughout the world, and that the churches have lost power by failing to stand together for great principles of the unity of the human race for noblest ends. He suggested that a memorial should be adopted encouraging the representatives of this country at the Peace Conference to ob'a'n some practical expression

of the value of international arbitration. Dr. P. S. Moxom, speaking on *International Responsibility for Christian Civilization*, touched high-water mark in the interest and effectiveness of the addresses. He declared that it was never so difficult to get into war as now, and never was war so humane. There is a marked and accelerating movement of the moral life of nations toward a unity which Christianity embodies and represents. The nation that has the most is under the greatest obligation to give most to the world. It has become an international obligation to do police duty for the world. Our soldiers are now executing such duty laid on them in the Philippines and in Cuba, which is the guarantee, unless destroyed by misapprehending minds at home, of larger liberty and higher civilization than these peoples have ever known. The applause with which these sentiments were received left no doubt as to the direction of the sympathies of the audience in respect to questions of chief interest concerning our national administration. Dr. A. A. Berle of Brighton made the closing address of the morning, a glowing description of *What the Church Owes to the Twentieth Century*.

The following persons were nominated by the association for corporate membership in the American Board, to be elected in the order named: Rev. Alex. Lewis, Rev. Doremus Scudder, Miss Abbie B. Child, Miss Caroline Hazard, Mrs. Alice Freeman Palmer.

The following delegates were appointed to the International Council: Lieut.-Gov. Murray W. Crane, Hon. Arthur H. Wellman, Dr. Albert H. Plumb, Hon. John L. Brewster, Dr. Alex. McKenzie, Dr. DeWitt S. Clark, Rev. George A. Tewksbury, Rev. D. M. James, Rev. Morton Dexter, Pres. Franklin Carter, Deacon Louis E. Gilbert, Judge Charles W. Bell, Col. Thomas Borden, Dwight L. Moody, George W. Cable, Rev. T. Clayton Welles and Pres. G. Stanley Hall.

#### THE CLOSING HOURS

Besides the business elsewhere chronicled, the two addresses of Thursday afternoon well sustained the high level of thought and feeling of previous sessions. Rev. G. G. Atkins spoke on *What the Twentieth Century Owes to the Church*. He named as the leading elements in the contribution of the future to the church the constant and saving renewal of her springs of action, a sense of the reality of the spiritual, the social conscience, the consciousness of the solidarity of the race, the transfer of what a higher civilization has accomplished, and a new definition of the sanctity of life.

Dr. Arthur Little spoke on the application of the power to a forward movement for the evangelization of the world. He emphasized the need of a larger conception and leadership of the Holy Spirit. Youth are ready to enter the missionary field. Power to send them is the supreme factor in the situation. The early church was guided by the Spirit. We must wait on him. It is poor economy to retreat or retrench after years of planting churches and raising up native preachers.

Dr. A. W. Archibald, pastor of Porter Church, Brockton, replied to the moderator's farewell sentence, "It will be a pleasant memory," with an address full of hopefulness in view of the marvelous improvement in social and religious conditions; and with his words the meeting closed.

A special session was arranged for the evening, to which a considerable number of delegates remained. Dr. A. J. F. Behrends addressed a large audience on *The Philosophical Equipment of the Preacher*. He presented clearly and simply the application of metaphysics to acquiring and using knowledge, conscience, free will, theism and authority in religion.

#### SCRAPS AND FINDINGS FROM BROCKTON

The fall in the salaries of ministers, except in the larger churches, has been general.—*Dr. Rice*.

There is a thunder-tone to silent fidelity

which of itself will clear the air morally.—*Dr. Warfield*.

Man's success in every walk of life depends upon his consecration. The aim makes the man.—*Dr. Withrow*.

The music of the choir was exceptionally excellent, but it was sometimes postponed by the music of discussion.

It is not an inspiration to a speaker to have official consultations going on at the table just in front of the pulpit.

"I can't promise you anything, but I'll be fair," said the moderator, in response to an appeal for a promise of the floor at a future hour.

The provisional committee, instructed to consider *The Family and Divorce* for its next report, has a theme specially pertinent just now.

The devotional sessions, led by Rev. Messrs. A. F. Pierce, J. A. Goodrich and C. H. Oilphant, were well attended and rich in spiritual feeling.

Mr. Southgate's report made encouragingly plain the power of Christian public sentiment and the success already attained in the suppression of pool selling.

I do not like to hear people talk about the "hordes" of foreigners who come here from abroad. I resent it. I am the son of a foreigner.—*Dr. F. E. Emrich*.

A cablegram of greeting and confidence was sent to the American representatives of the Peace Conference. Thus Dr. Thomas's suggestion promptly bore fruit.

The Connecticut Valley will be responsible for the next meeting, Amherst being the place and Dr. P. S. Moxom of Springfield the moderator. Dr. C. L. Morgan is the alternate.

In 1898 at Greenfield the association voted down the resolution to elect a moderator in advance. The unanimous adoption of the plan at Brockton is significant of a decided advance.

The number of churches represented was 225. Last year the number was 144. Thirteen conferences and fifteen associations sent delegates. The body was composed of 340 delegates, of whom 139 were laymen. Last year the total was 211.

Notwithstanding some objections to the apportionment for expenses, it was gratifying to have the treasurer report that all except five per cent. of the amount called for last year had been paid. Six cents a member is asked for next year.

The committee on the work of the churches was instructed to consider and report next year on the reasons for the loss of 3,000 from the Sunday school enrollment. If the committee will suggest practical ways for increasing the enrollment, there is opportunity enough to put them in operation.

#### Reform in the Army Necessary

Under the army system of independent and permanent staff departments the army ration was altered and ruined, and no one in actual charge of the fighting knew it until the mischief was done past remedy. A system like this needs to be torn up by the roots. The staff departments need to be reorganized and placed under the direct control and responsibility of the head of the army. Patronage and politics in staff appointments need to be abolished. The Secretary of War ought to be placed in his proper position as the civilian adviser of the President, through whom orders are transmitted, and deprived of direct control of staff departments, whose members use him and their positions for personal ends. A general staff on the German plan needs to take the place of the clique and cabal of staff officers who "run the War Department" under the present system.—*Philadelphia Press*.

## The General Association of Illinois

A Lively and Profitable Session

The fifty-sixth annual meeting was held in the beautiful and prosperous town of Kewanee, May 15-18. More than 400 persons partook of the generous hospitality of its citizens. Favored by the weather, an attractive house of worship in which to hold the sessions, a pastor, Rev. C. A. Moore, whose efforts to anticipate every possible need of the association had been and continued to be to the very last moment untiring, a rich and varied program, the meeting could hardly fail to be one of the best in its history. Perhaps less provision had been made than is desirable at such gatherings for strictly devotional hours. The social features of the three days were marked features. A spirit of harmony was also characteristic of the gathering. Not all were of the same opinion on the topics discussed, but in speaking of matters about which there could not fail to be disagreement the feeling of Christian courtesy and an evident desire to get at the exact truth were apparent.

About 250 delegates arrived Monday afternoon and were banqueted in Odd Fellows Hall in a most delightful manner. The evening service was devoted to a consideration of the "forward movement," the speakers being Prof. W. D. Mackenzie, Pres. J. E. Bradley, E. H. Pitkin, Esq., Dr. A. N. Hitchcock and Mr. L. D. Wishard. All the addresses, if a little long, were excellent and that of Mr. Wishard made a profound impression.

### TUESDAY

Tuesday morning the organization of the association was completed by the choice of Hon T. C. McMillen as moderator. In recognition of the fact that Dr. G. S. F. Savage joined the association fifty years ago, he was made honorary moderator, and a special minute in gratitude for his services as a Christian minister in the State and throughout the Northwest was adopted by a rising vote. Rev. John Faville spoke wisely and suggestively on what the church offers men, and was followed by a symposium on the church at work, on the city frontier, among the miners and in the country, in which Rev. Messrs. A. H. Armstrong, James Hayes and R. W. Newlands took part. The narrative of religion read by Rev. S. W. Meek was not so encouraging as one could wish. It indicated the need of greater devotion to Christian work, and of more definite efforts for the conversion of men. As an offset to the depression which this narrative, taken by itself, might occasion may be mentioned the sense of dependence on the Holy Spirit manifest in many of the papers and the earnest, evangelical spirit of nearly all who had a place on the program.

These persons were elected delegates to the International Council. Rev. Messrs. J. M. Campbell, Hugh M. Scott, W. E. Barton, J. F. Loba, Hon. T. C. McMillen, Pres. J. E. Bradley, Gen. C. H. Howard and E. H. Pitkin. By the action of the Portland council Rev. F. A. Noble, F. W. Gunsaulus, Sidney Strong, Graham Taylor and Hon. E. W. Blatchford had already been appointed delegates.

The event of chief interest during this session was the report of the condition of things in the Chicago Theological Seminary by Rev. E. S. Carr, one of the examiners of the seminary, from whom accusations of heresy against Professors Curtiss and Gilbert were anticipated. His report was unwritten and altogether indefinite. No names were brought forward and no definite charges presented. It was suggested that the examiners ought to have more power than he seemed to think he had enjoyed, should be permitted to study the publications of the professors as well as listen to their words in the classroom, and that a good deal which is now going on in the semi-

nary ought to be made public. He hinted that the directors were for concealment.

The report was a surprise. Its lack of boldness, frankness and definiteness was a disappointment. It gave Professor Mackenzie, who had been selected by the faculty to make the annual report of the seminary to the association, an opportunity of which he did not fail to make good use. In reply to insinuations of heterodoxy by Mr. Carr he affirmed the orthodoxy and evangelical belief of the professors, declared that neither professors nor directors had anything to conceal, invited the most careful scrutiny of their work and their writings and said that the year just closing was one of the best in the history of the seminary. The address made a favorable impression and, judging from the applause with which its really eloquent periods were received, effectually removed any suspicion of heterodoxy cherished in regard to the two professors whom Mr. Carr had indirectly charged with deviation from our standards.

The remainder of the afternoon was given up to the Woman's Home Missionary Society, which made good use of the time in showing how missionary intelligence can be given the local church, an offering secured for every society and how benevolent work can be unified. The association sermon was preached to a great audience by Rev. J. M. Sturtevant, the subject being the application of the law of love to Christian life and conduct. The communion service, which closed the sessions of the day, was, as it always is at these gatherings, one of great richness and blessing.

### WEDNESDAY

Wednesday morning was given to the secretaries or representatives of the benevolent societies. Rev. C. O. Day of the Education Society was introduced to an Illinois association for the first time and made an impression which will strengthen the hold of that society upon the members of our churches. The morning closed with a brief but outspoken and valuable paper on denominational loyalty, by Rev. F. L. Graff. In the business hour in the afternoon and at other sessions various resolutions were passed in favor of temperance, the enforcement of the canteen law in the army and expressing sympathy with President McKinley in his efforts to prepare the late Spanish colonies for self-government and with the aims of the Peace Conference in session at The Hague. To the latter a message of sympathy and congratulation was sent.

Professor Mackenzie's paper on creeds as a test of church membership took the position that, while they have served a most useful purpose as testimony, and will continue to do so, they ought not to be employed as tests for membership in a Christian church. In the brief discussion there were expressions of approval of the positions the professor had taken and of partial dissent from them. On the whole, it is probable the association would approve of a simple creed as a basis for the confession of faith, and a longer one, like that of Burial Hill or the recently published Catechism of the Free Churches of Great Britain, as a standard for doctrinal reference.

Wednesday evening marked the climax of the meeting. The address, one hour and a quarter long, by Dr. F. W. Gunsaulus, was undoubtedly one of the best he has ever made. Its subject was the guarantee of orthodoxy, which was declared to be the Holy Spirit. This Spirit, Dr. Gunsaulus affirmed, is the agent of regeneration, without which one cannot understand spiritual truth, and his presence the indispensable condition of intellectual and moral liberty. One rarely listens to a more thoroughly Scriptural and at the same

time philosophical treatment of the work of the Spirit than was presented in this discourse. Carefully written and read closely, it was yet delivered with that marvelous charm of voice and emphasis which give its author his fascination as a speaker. In claiming inspiration for some modern poets and for the masterpieces of literature, Dr. Gunsaulus failed, perhaps, to discriminate as carefully between different kinds of inspiration and its purposes as might be desirable, but with his general thought and aim all who heard him were in complete accord.

### THURSDAY

Thursday morning Dr. Charles Caverno read an instructive paper on a study of conscience. Dr. Caverno identifies conscience with the moral nature of man or his moral capacity. In this sense it was affirmed that conscience is a trustworthy moral guide and acts as a light with the intellect, the sensibility and the will. Dr. M. M. Parkhurst of the Anti-Saloon League advocated a federation of the churches in the crusade against the saloon. Social reform from the Christian standpoint was set forth in two papers: one by Rev. S. F. Dunlap on direct legislation as a means in bringing about this reform, in which testimony was borne to the excellent fruit the Swiss referendum has produced; and another by Rev. C. A. Vincent on the church as an instrument of reform. He showed that without the aid of the church no real reform in society has been or can be effectively wrought. The topic of the afternoon was the development of the young people in our churches in Christian intelligence, Christian benevolence and Christian activity. The speakers were Rev. Messrs. Theodore Crowl, George A. Francis and H. K. Painter. A few moments were granted Rev. Mr. Everz to present the greetings of a conference of German Congregational churches in Washington and to speak of work among the Germans who have settled in our country. The Illinois Home Missionary Society held its annual meeting. The work of the year, less in amount than usual, has been as encouraging as ever. Favorable reports were made as to the working of the Ministerial Bureau, and by unanimous vote it was continued without change for another year. One who attends these meetings from year to year cannot fail to observe the growing strength of the denomination, or fail to take courage, from the manifest ability and consecration of those who minister in the rural districts and the smaller cities, as to the future of our churches in Illinois.

Kewanee, May 18.

FRANKLIN.

It is particularly gratifying to those who believe in entire separation of church and state to find Canon Scott Holland of the Anglican Church, in an article in the *New York Tribune* on the English Church Crisis, an article not over gentle or Christian in its allusions to English Nonconformists, saying that at last the attention of men of all schools of thought in and out of Parliament has been fixed on "the sole and real issue," namely:

If the law is to be asserted coercively, it must be a law uttered by the right authority and carrying with it moral sanction. Such a law can only proceed from the church itself, interpreting its own mind, its own will, as expressed in its worship. The state has a perfect right to withhold legal validity from a law so declared, that is, it can disestablish. Or it can claim to review the exercise of the jurisdiction, it can determine its limitations, it can examine the legality of the proceedings.

When Anglicans as ritualistic as Canon Scott Holland write thus the day for disestablishment may be said to be dawning.



## State Meetings East and West

A Round of Important and Well-attended Sessions

### New York's Yearly Gathering

The sixty-sixth associational meeting was held at Corning, a city of 13,000 inhabitants, where nine years ago, there being no church of our order, a strong one was formed by home missionary supervision without a single original Congregationalist and with only one in over 300 today. The church has been happy in its first and only pastor, Rev. N. E. Fuller, an Oberlin man, who has prosecuted the work with great wisdom, consecration and success. A fine brick edifice, costing \$25,000, has been built, with the aid of the C. B. S. The meeting was remarkable for its personnel, its missionary enthusiasm and practical measures and the consideration of the most stirring themes.

The opening session on the evening of May 18 was given to the sermon by Dr. Meredith, who preached with his accustomed power upon the words of Paul, "that your love may abound yet more and more." The Lord's Supper followed. Organization was completed by the election of Rev. W. A. Hobbs of Warsaw as moderator.

For the first time the annual meetings of the two women's missionary organizations were placed in the forefront of the business hours of two forenoons. Reports and addresses of unique interest were made. Mrs. S. L. Baldwin of the Methodist missions in China made a touching appeal for our churchless mission at Foochow, now half a century old, which so moved the association that \$1,000 were pledged at once towards a special \$5,000 to be raised by the Woman's Board and devoted to this object, at the same time being a memorial to the late beloved Mrs. Guilford Dudley of Poughkeepsie. Rev. Lopez-Guillen's sketch of his own life and present work among the Spanish-speaking people of New York was especially timely. The receipts of these two boards have been fully up to the average of past years.

The associational essay was read by Dr. C. E. Jefferson of New York upon The Foolishness of Preaching—its seeming, its real and its divine foolishness. Under each of these heads his words were weighty and strikingly interesting. The substance of his teaching was that the business of the preacher is to preach, not sermonettes, but the full gospel, doctrinally presented. The address will be printed by general request. The committee on federation of the churches reported through Dr. W. A. Sutherland of Oxford, who was supported by Drs. Fitch of Buffalo and Stimson of New York. In the following hour the venerable Edward Taylor and Rev. Messrs. Clayton and Pound spoke on Motives, Methods and Results in Soul Winning.

The annual meeting of the State H. M. S. took on a new form and proved to be one of great power. The story of the church where we were meeting was itself an object lesson, as told by Secretary Curtis. The wonderful variety of the work appeared in the three speeches that followed, the first by Rev. H. A. Johnston of Wilmington, in the Adirondack wildernesses—himself a combination of "hunter and saint"—the next by Rev. H. G. Miller of the Camp Memorial Church, which stands in the densest population in the metropolis, and the last by Rev. G. W. Wray of Cripple Creek, Col. The congregation passed constantly from laughter to tears. Dr. L. H. Cobb showed the work of the Building Society in the Empire State and all around the country. Dr. W. A. Duncan spoke specially upon the Sunday school solution of the problems of the Welsh-speaking populations, whose children are saved to the church by the use of English lesson papers in the place of Welsh, and a warm welcome was given to Dr. J. H. Barrows, who presented Oberlin Seminary.

No theme, perhaps, during the four days called out a profounder interest than The Bible in the Changed Conditions Produced by Modern Scholarship. There was no opportunity for free discussion on account of lack of time in the crowded program. Dr. H. A. Stimson, the first speaker, took a mediating view, Rev. S. E. Eastman of Elmira a radical view and Rev. A. L. Love of Albany a conservative view. Dr. Stimson carefully reviewed the really changed world of thought on all questions and asserted that the Bible must fall into the conditions created by science and discovery while it remained the same Bible. The center had been shifted a few hundred years down from the time of Moses. Its writers were inspired of God for their task. According to Mr. Eastman the legends and myths of the ancient world were taken up into the God-consciousness of the Hebrew and utilized to convey eternal truths. Mr. Love dwelt rather on archæology and the lower criticism as favoring traditional views.

The new world relations into which America is now entering were handled in a masterly way in two chief addresses by Dr. Barrows and Dr. Lyman Abbott. There was no uncertain sound on the question of expansion. Every allusion to President McKinley or Admiral Dewey called out instant applause. Dr. Barrows's address was enriched with the results of his recent tour to India, and Dr. Abbott gave a lucid and comprehensive survey of the struggle of might against right and law against love in history, proving the claims of the weak and ignorant upon the strong and the necessity of force before civilization can make its way into the lapsed races. The inner relations of missionary work to church and personal life were finely illustrated by Rev. W. H. Hopkins of Poughkeepsie and Secretary Creagan, the latter surprising the congregation with showing that 500 missionaries of the Board have gone from New York homes.

On the subject Men—how to win them, why we fail to do so, and what are our relations to labor organizations—Rev. G. W. Wray gave personal experiences in reaching men on the frontier, Dr. Griffiths spoke on the reasons for the nonattendance of men, and Rev. H. A. Manchester read a careful and wise paper on the problems of the church and the laboring man. At the last session Dr. Josiah Strong brought a rich feast in his address on The Physical Factor in Moral Reform.

Among matters of business came resolutions sustaining the evident sense of the anti-canteen law, against the seating of Mr. Roberts of Utah in the next Congress, on temperance and on the claims of the Bible Society, which were admirably presented by Rev. F. D. Greene. Delegates to the International Council elected were: Rev. Drs. W. A. Robinson, W. E. Park, Frank S. Fitch, E. N. Packard, W. T. Sutherland, and Rev. Messrs. W. A. Hobbs, C. H. Dickinson and W. H. Pound.

The membership of the churches seems smaller than last year, but 870 names have been purged from the rolls by conscientious churches.

E. N. P.

### The Ohio Association

This meeting with First Church, Columbus, May 16-18, was the first held in the capital city for twenty three years, and the Congregational clans found twice as many churches to greet and entertain them as before. Acquaintance with Dr. Gladden as host revealed his thoughtfulness for his guests' comfort and his willingness to serve in the humblest ways as in the greatest. It was good to sit for two days in the spacious auditorium where this optimistic prophet speaks weekly messages which are often heard around the world.

The Ohio Church History Society held its usual preliminary session, in which histories of Austinburg and Shandon Churches and Miami Conference were read. A closer union between the society and the association was planned. In a decade this society has published nine volumes of about 100 pages each and one of over 200, the latter containing twelve centennial papers on Congregationalism. It has gathered a library of twenty bound volumes, 152 pamphlets and forty-two manuscript histories of churches, and has forty more church histories in preparation. In honor of its tenth meeting the association gave it an hour, in which the secretary, Dr. D. L. Leonard, read a paper on Our Church Necrology for the Century, and the president, Rev. E. O. Mead, read a paper on The Underground Railroad in Ohio.

The Ohio H. M. S., by means of another special appeal to individuals and an unexpected legacy received at the last moment, was able to report itself out of debt, but the same old story heard for many years of decreasing contributions from the churches was told again. While ten other States give from \$1 a member to thirty-seven cents for home missions, Ohio does not even make it a quarter apiece without counting the receipts of city missionary societies, a condition which needs overhauling and improvement.

Rev. A. F. Skeele was truly worthy of the name moderator. His touch was gentle but firm, and the entire program was carried through exactly on time with satisfaction. In this work he was ably supported by his assistant, Rev. F. D. Kelsey.

Two important items of business were transacted. The first followed the Report on Pastoral Supply. An advisory committee of seven was appointed with authority to select from outside their own number a pastoral supply board of three. Professor Currier of Oberlin, Rev. T. D. Phillips of Lorain and Mr. J. G. W. Cowles of Cleveland were chosen and instructed to act as a bureau of information and counsel for pastorless churches and churchless pastors. The other important business was the election of a committee of one from each conference under the Capen plan for the increase of systematic benevolence and the closer union of the work of our benevolent societies. This action came as the result of a paper by Mr. J. G. W. Cowles on The Unifying Our Denominational Agencies.

The sermon, by Rev. C. A. Vincent, who has removed within the last year to Galesburg, Ill., was an optimistic claim that the kingdoms of this world, the kingdoms of music, painting, literature, science, government, etc., are becoming the kingdoms of our Lord and his Christ and an appeal to all to have the mind of Christ in its humility and sacrificial service.

Rev. F. D. Kelsey's paper on the Modern Imitation of Christ was a sympathetic but pre-eminently fair criticism of Sheldon's In His Steps, approving of the spirit of the book and commending it for asking living questions, even if it does not give the answers. Rev. F. C. Dickinson, in a carefully-prepared paper, recommended because of social needs Substitutes for the Saloon. It was good to hear so many speak with such hearty appreciation of Prof. H. C. King's address on How to Study the Bible, giving hope that the day is in sight when a knowledge of the characteristics, circumstances and purpose of Bible books and the life of Bible writers and Bible characters shall take the place of pagan moralizing as the aim of the Bible teacher. Rev. G. D. Black of Minneapolis, a son of the First Church, Columbus, gave a ringing address with no uncertain sound, emphasizing absolute honesty in every walk of life.

Under Practical Church Problems Rev.

A. M. Hyde spoke on Enlisting the Membership and demonstrated the statement made by Dr. Gladden that he knows more about the subject than any other man in Ohio. C. M. Nichols of Springfield wrestled boldly with the problem of revenues and debts, speaking from past victories. Rev. A. A. Andridge of Cincinnati spoke earnestly and helpfully on The Sunday School and Rev. F. E. Kenyon of Wauseon both spiritually and practically of the midweek service.

The closing evening was devoted to three addresses: New National Perils by Rev. J. R. Nichols, New National Ideals by Rev. W. E. Cadmus, and New National Opportunities by Rev. E. B. Fairfield. All spoke discreetly and helpfully concerning our national ventures.

A tender memorial service was held for Dr. Brand. Rev. J. D. Nutting had a brief hearing for the Utah Gospel Mission. The missionary societies all had representatives who made addresses. The association's delegates to the International Council are: Pres. J. H. Barrows, H. C. Ford, Rev. A. M. Hyde, Rev. H. M. Tenney, Rev. J. R. Nichols, Dr. Jonathan Taft and Rev. Jesse Hill.

The next meeting will be at Elyria.

E. O. M.

### The Michigan Annual Meeting

The association had never gone so far north to hold its session, but, while the attendance was smaller than usual, the meeting at Alpena was strong and helpful. This once rough town on Thunder Bay, but recently inaccessible except to steamboats in the summer, is a growing city of 15,000, with much shipping, thriving manufactures and a fine grazing country around it, while the appliances of the higher life are generously developed. The beautiful brick church in which the association met possesses all the appointments of a modern edifice, and, with a membership of 330, the church looks forward to larger things under the leadership of Rev. W. H. Spence of this year's class in Oberlin Seminary. Only a few years ago the national H. M. S. and the Building Society were aiding this struggling little plant. Ample has it repaid the investment by paying back over \$13,000 of dividends into the missionary treasuries.

Three main problems confront the Michigan churches: first, the future of our educational institutions. President Sperry made an address emphasizing the necessity of the Christian college, the great work Olivet is rendering and has been rendering. Dr. Bradshaw of Ann Arbor set forth clearly the correlation between the Christian college and the State university, and said that he hoped Congregational parents would send their boys and girls to Olivet in the early part of their course, and if they were to attend the university, not to send them there until the Junior year, after they had attained a firm and stable Christian character. Dr. DeForest of Detroit, after a special visit of inquiry, also cordially commended the methods and character of the college. The practical question now is the raising of \$75,000 to meet Dr. Pearson's gift by Commencement. About \$30,000 have been paid in on this amount. Benzonia, which has long struggled with brave heart to maintain a college life, appealed for an indorsement of its plan to reorganize as a high grade academy. The association was glad to indorse the idea. The location, the plant, the good name of this devoted school, where noble men and women have toiled, ought to give it success in its new departure.

The second problem was that of the Home Missionary Society, whose resources have been steadily decreasing until they reached \$15,000 last year, though it should be said that the effort to wipe out the debt, so happily accomplished, was responsible for some of this decline, and it should further be remembered that no men can make money go farther than Superintendent Warren and Treasurer Sanderson. The society, after a patient consideration of the facts, set its face forward

and relies on the churches to give it the means to increase the volume of work and better to compensate its workers.

The third problem, of the decrease of over 300 members of our churches in 1898, owing to a heavy falling off in additions on confession of faith and an unusual pruning of the rolls, gave rise to earnest discussion, and a committee, with Dr. Nehemiah Boynton as chairman, was appointed to consider exhaustively and report next year as to the causes of decline. In the meantime the only practical solution was offered by Rev. Thomas Chalmers of Port Huron in a scholarly paper on The Catechumen Class, in which he showed by the history of the church that the boys and girls earnestly instructed in the faith by the pastor had always been the successful answer of the church to the encroachments of the world. He was followed by a strong paper by Rev. Benjamin Burr of Ludington on The Power of the Personal Worker, thoroughly inspired by the Master's spirit and character to win men to the kingdom.

Secretary Wishard stirred the association by his eloquent presentation of the "Forward Movement" in Foreign Missions, while Mrs. D. F. Bradley of Grand Rapids, with an appeal for the consolidation and unification of women's work in the interest of a larger conception of the kingdom of God, and Mrs. H. R. Lovell of Flint with a historical review of the work of the W. B. M. I., followed on Tuesday evening by short addresses by half a dozen corporate members of the Board, made the meeting of the Foreign Missionary Society a memorable one.

Secretary Ryder appealed powerfully for the A. M. A., which Michigan had sadly neglected in the year past, and especially emphasized the new work that God has laid upon the association in Porto Rico. It was Secretary Clifton's first appearance before the Michigan Association, and he will be welcome again. The Education Society this year has agreed to devote the gifts of our State to the pressing needs of Olivet.

The Sunday school work of the State has thriven under the genial and capable Superintendent Ewing. The watchword here is better methods, making the school more truly an educational institution, graded for better service. Michigan raised last year within a few dollars of enough to take her out of the list of Sunday school missionary States, and will do better than that next year. In ministerial relief there has been improvement, and in the contributions to church building there has been marked gain.

The association has absolutely no time to spend on supposed heresies, and little time for a discussion of general themes, but there was a finished and witty paper by Rev. R. M. Higgins of Grand Rapids on the Literary Preparation for Service, and a most helpful symposium by four laymen on The Ideal Deacon, presented by David Ogilvie of Detroit, The Ideal Trustee, by H. M. High of Ovid, The Ideal Clerk, by W. C. Haines of Lansing, and The Ideal Treasurer, by M. M. Andrews of Bay City. Evidently these men knew their business and were able to instruct others.

From the great interest manifested in the election of delegates to the International Council there will be a large attendance from Michigan of delegates and non-delegates upon that occasion. The laymen chosen are: E. L. Wright, Hancock; C. B. Stowell, Hudson; H. J. Hollister, Grand Rapids; ministers, Nehemiah Boynton, John W. Bradshaw, Dan F. Bradley. Our youthful veteran, Dr. M. M. Martin of Ovid, presided as moderator.

The 1900 meeting of the association will be held in Ypsilanti.

WOLVERINE.

### The Kansas Association

Rarely does a general association gather with more enthusiasm than characterized the forty-fifth meeting of the Kansas brethren in Topeka, May 11-15. Probably the place, the State capital, the church, the progressive Cen-

tral, and the association's moderator, Rev. C. M. Sheldon, Central's famous pastor, strengthened pleasurable anticipation. The sermon, by Rev. O. C. Helming, forcefully showed Christ's ability to fulfill all of the aspirations of humanity. The registrar's statistics were encouraging. Although the number of churches has continued about the same in recent years, the present membership, 13,189, is twice that of twenty years ago, and several thousand in excess of that of ten years ago when the largest number of churches appeared on the roll. The benevolences, \$14,939 last year, are steadily increasing.

The main theme, The Christianity of the First and Nineteenth Centuries Compared, was considered from the standpoint of individual living, church life and missionary activity, Rev. Messrs. Cordley, Sohnacke and Tunnell presenting the able introductory papers. Some points were: the moral ideas of the nineteenth century Christianity are higher than those of the first; the early churches had as little form as possible, and took care to avoid disturbing equality and fraternity; the supreme passion for a person is the soul of missionary activity, and is as strong today as in the first century.

The annual meeting of the Kansas Home Missionary Society held the place of central interest, because the question of State self-support April 1, 1900, was to be decided. The superintendent's report showed health and growth in the missionary churches, marked advance in church self-support, the expenditure of \$8,000 last year, the withdrawal of the western third of the State from the territory of extensive home missionary operations because less than six per cent. of the State's population resides there, and attractive openings for new work which cannot be entered upon because of the society's great debt. The debate was lively and intelligent. Three local associations, including the North Western, presented memorials favoring self-support. The board of directors, after holding several sessions in which fields and probable contributions were studied in detail, brought its recommendation that the State become self-supporting April 1, 1900. A motion to that effect and to raise \$6,000 in the year beginning at that date was carried by a vote of forty-six to thirteen. By a rising vote the action was then made unanimous.

The foreign work was ably presented by Messrs. L. D. Wishard and Henry Fairbank of India. Prominent attention was given to the interests of Washburn College. Superintendent Sutherland's report showed good progress in the Sunday school work. The plan adopted last year to have a State foreign missionary society was given up, and a large and efficient committee appointed to push this work. The Christian Endeavor and home missionary experience meetings, held Sunday afternoon were of exceeding interest. Secretaries Roy, Boynton, Day, Whittlesey and Taintor spoke effectively for their respective societies, and three stirring addresses by pastors on Sunday evening on God's Call to Our Churches and How to Meet it fittingly closed the sessions.

L. P. B.

The *Living Church*, the High Church organ of Protestant Episcopalianism, concludes a sapient editorial on the religious condition of New Hampshire with these words, "American paganism is the price we are paying for the error of separatism," which means, of course, that if the people of New England would only become Episcopalians of a high type the kingdom of God would speedily come. Unfortunately the facts do not substantiate this view. Unless we are sadly misinformed, the state of Episcopacy in Maine, for instance, after a long régime of episcopal rule by a ritualist, is far from as healthy as it was when a lower type of churchmanship obtained. And of course, if the gospel of ritual does not save the doctor, it can scarcely be prescribed for suffering patients.



## In and Around Boston

### The Foundations Laid

A happy, hopeful company of nearly two hundred persons came together last Friday afternoon to witness the laying of the corner stone of the chapel of the Leyden Church, Brookline. Besides the one hundred or more persons who are pledged heart and pocket-book to this enterprise, the good will of the denomination at large was evinced by the presence of a number of pastors and prominent laymen from other portions of the city. The exercises, conducted by the pastor, Rev. H. G. Hale, were simple but impressive. It is difficult to conceive of a more suitable prayer for such an occasion than that offered by Rev. C. M. Southgate. Abounding in Scriptural phraseology it moved directly and with cumulative force toward the one thought of securing the divine blessing upon the undertaking. Warm words of felicitation in behalf of the Newton churches were uttered by Rev. W. H. Davis, D. D., who emphasized the thought that those who had toiled and sacrificed in behalf of the new edifice would appreciate most its beauty and its ministration to their lives. Rev. Reuben Thomas, D. D., dwelt upon the just claim of Congregationalism to its place in the religious world, in its comprehensiveness and catholicity, and urged that the element of worship be accorded its proper recognition in the life of this new church. The pastor, using the formula in the Council Manual, put the stone formally in its place. The handsome block was made the repository of a strong metal box containing the manual of the church and other pertinent matter relating to its activities as well as current issues of religious and daily papers.

Already the outlines of a handsome chapel, to cost about \$20,000 and to accommodate 350 persons, are discernible to passers-by on the broad Beacon Street boulevard, on which it fronts. It is hoped to complete it not later than Jan. 1, 1900. The church is fortunate in possessing a building committee which has gone about its work with rare energy and harmony. Such an event as that of last Friday gives assurance of the permanence and large usefulness of this young church, and is a source of gratification to all who have been instrumental in its founding and growth.

### Dr. van Dyke in Brookline

In connection with the fulfillment of his appointment as preacher at Harvard University, Dr. van Dyke is being impressed into pulpit service elsewhere. He preached at Wellesley College May 14 and last Sunday morning was heard at Harvard Church, Brookline, whose pastor, Dr. Thomas, was at the Brick Church, New York. Dr. van Dyke's discourse was a fine plea for a proper balance between the two great elements of Christian life and labor, progress and permanence. The true conservative is the man who is reaching out for the things that are before; the true liberal is he who is holding on to what is best in the past. It is impossible to believe that the last two centuries of Christian life and scholarship and missionary service have added nothing to our knowledge touching divine things. He characterized the Free Church Catechism as at once short and complete, simple and satisfactory, and he said that if the churches on this side the water should ever put forth a statement of their common belief it might well include the following ten points:

1. The fullness of the Fatherhood of God, in whose likeness every soul of man is created.
2. The eternal sonship of Christ, who is the brightness of the Father's glory and express image of his person.
3. The all-sufficient atonement of Christ, who is the propitiation for the sins of the whole world.
4. The cleansing fellowship of the Holy Spirit, given by God to all who ask him.
5. The sovereignty of God, dwelling in his

world and working out his will in holiness and love.

6. The liberty of every man to choose whether he will work against God and perish or with him and live forever.

7. The supreme authority of Holy Scripture, in which God's Word is progressively revealed as our final rule of faith and practice.

8. The vital power of faith in Christ to join the soul to God, who raises it from the death of sin to the life of holiness.

9. The indispensable necessity of love and good works as the proof of faith, whereby every believer is made a witness for Christ to all men.

10. The immortal life of love and service, which is heaven.

### Evangelistic Association's Annual

Park Street Church was the center of interest for evangelistic work last week, in view of the twelfth annual conference of the association. The sessions were largely attended and a deepening interest in this line of Christian activity reported. Previous to the opening service a helpful conference of evangelists was held. Among the speakers were Rev. Edward Judson, D. D., who presented a study of gospel of Peter; S. M. Sayford, the noted worker in colleges; W. R. Moody, Henry Varley and Rev. C. L. Jackson. Gen. H. L. Porter stated that summer visitors in New Hampshire were often responsible for lax Sunday observance. Rev. Alexander McKenzie, D. D., spoke a strong word for the personal element in securing conversion, and felt that evangelists should make special efforts in fields where there are no large churches. Pres. S. B. Thing delivered his annual address dealing specifically with the needs of New England, and regarding the religious conditions as critical both in city and country. Rev. J. M. Diek gave a lecture upon the Life of Christ, illustrated by stereopticon reproductions of celebrated paintings. Among the women speakers were: Miss E. S. Tobey, Miss Isabella Crosshwaite, Miss Harriet Freeman, Miss S. A. Chapin and Miss Mary A. Earl.

At the business session John E. Gray, general secretary, reported 183 towns visited by evangelists. The donations of churches and individuals amounted to \$5,613, memberships \$1,190. The women's committee has raised \$1,600. Samuel B. Thing was re-elected president, and among the other officers are: Rev. Drs. Arthur Little and Willard Scott, vice-presidents; Alpine McLean, Rev. F. E. Ramsdell, Rev. J. L. Withrow, D. D., G. H. Shaw, H. Porter Smith, directors.

### The Monday Meeting

Echoes and impressions from the State Association occupied the time of the ministers on Monday. Rev. W. A. Bartlett believed that the gathering represented sufficient power to conquer New England. Rev. F. H. Page recognized the need of opportunity for the discussion of practical church problems and the introduction of more denominational features. Rev. Dr. Withrow, Rev. Messrs. W. T. McElveen, E. M. Noyes, H. J. Patrick and others spoke. A committee consisting of Drs. McElveen, Albright and Rev. P. B. Davis was appointed to secure the Congregational apportionment of the expense involved in the advance step taken by the Evangelical Alliance. The amount needed is \$100.

## International Council

### DELEGATES FROM VICTORIA

Bevan, Llewellyn D. D., Melbourne.  
Gosman, Rev. Prof. Alexander, Hawthorn.  
King, Rev. James, Melbourne.  
Lewis, Rev. William H., Ballarat.  
Rickard, Rev. James, Brighton.  
Bryant, Rev. Samuel (now of London).  
Haley, Rev. John J., Melbourne.  
Bell, Mr. George, Kew.  
Cochrane, Mr. Robert, Melbourne.  
Williams, Mr. Edward D., Castlemaine.

### SOUTH AUSTRALIA

Robertson, Rev. Joseph, Adelaide.

## Read Your Own Paper

### and the View Point of Another

A familiar pen, now writing from Chicago, says:

"THERE ARE PAPERS ENOUGH, AND GOOD ONES, FOR THAT MATTER. OF THE PRINTING OF THEM THERE IS NO END. BUT THERE IS ONLY ONE CONGREGATIONALIST, AND EVERY MINISTER IN THE DENOMINATION, AS WELL AS ALMOST EVERY MEMBER OF OUR CHURCHES, OUGHT TO READ REGULARLY HIS OWN COPY OF IT."

WILLIAM E. BARTON, D. D.

Such words are written in recognition of the service of this paper to the entire denomination, every branch of its work. *The Congregationalist* seeks to minister to the home life, each are of its circle, and to the true interests of society.

"To read regularly his own copy," is a significant thought. Every minister ought to own it, for the paper should be filed for frequent reference. Others in the church should subscribe for themselves, for he obtains it earlier, reads more thoroughly, draws most from it, who pays for it. Don't read your neighbor's paper when your own will do you more good.

Yours, *The Congregationalist*,

Warren P. Landers, Supt. of Circulation.

## Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 133 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie H. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; G. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pupil supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles Rice, Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1857. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. H. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## Life and Work of the Churches

### Meetings and Events to Come

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, Monday, May 29, at 10.30 A.M. Speakers, Rev. George F. Knapp on Armenian Orphan Relief; and Col. Edward Anderson, lately chaplain U. S. A., on Some Results of the Civil War.

**FOREIGN MISSIONARY PRAYER MEETING**, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A.M.

**LAKE GENEVA STUDENT CONFERENCE**, Lake Geneva, Wis., Tenth annual session, June 16-25.

**NORTHFIELD STUDENT CONFERENCE**, East Northfield, fourteenth annual session, June 30-July 9.

**CHAUTAUQUA ASSEMBLY**, Chautauqua, N. Y., July 4-Aug. 26.

**F. P. S. C. E. International Convention**, Detroit, Mich., July 5-10.

**NATIONAL EDUCATIONAL ASSOCIATION**, Los Angeles, Cal., July 11-14.

**NEW ENGLAND CHAUTAUQUA SUNDAY SCHOOL ASSEMBLY**, Annual session, Montwait, South Framingham, Mass., July 17-29.

**INTERNATIONAL COUNCIL OF CONGREGATIONAL CHURCHES**, Boston, Sept. 20-28.

**SWEDISH CONGREGATIONAL MINISTERIAL ASSOCIATION**, NORTHERN, Swedish Church, Lowell, May 24-26.

**SWEDISH CONGREGATIONAL MINISTERIAL ASSOCIATION**, NORTHWEST, Swedish Church, Spencer Brook, Minn., May 24-28.

**PASSUMPUIC CONGREGATIONAL CLUB**, Barton Landing, Vt., May 26.

**MAINE CHAUTAUQUA UNION AND FRYEBURG SCHOOL OF METHODS**, Fryeburg, Me., July 27-Aug. 25.

**ANDOVER THEOLOGICAL SEMINARY**, anniversary week, June 4-8. Sunday, 4 P.M., baccalaureate sermon by Professor Hincks. Tuesday, examinations morning and afternoon. Address by President Hyde in the evening. Wednesday, examinations in the morning, alumni meeting in the afternoon, social reception in the evening. At the alumni meeting addresses will be given by President Thwing, Professor Denio and Rev. William R. Richards, D.D. Thursday, 10.45 A.M., graduating exercises, followed by the inauguration of Professor Torrey. 1 P.M., alumni dinner.

**THE ANNUAL MEETING OF THE AMERICAN TRACT SOCIETY** will be held at 54 Bromfield St., May 31, at 3 P.M., for the election of officers and any business that may come legally before the meeting.

**THE SEMI-ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS** will be held in the Congregational church, Anburndale, Wednesday, May 31. Sessions at 9.30 A.M. and 2.30 P.M. The program includes addresses by a number of missionaries, a visit to the Missionary Home and exercises by missionary children. Bazaar lunch at noon followed by discussion of practical questions.

ABBIE B. CHILD, Home Secretary.

**MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS**. The annual meeting, Supreme Judicial Court Room, Beacon St., Boston, Wednesday, May 31, 5 P.M. Public services in New South Church (Dr. Hale's), corner of Exeter and Newbury Streets, Thursday, June 1, 11 A.M. Rev. B. F. Hamilton, D.D., will preach. The public invited.

**AMERICAN CONGREGATIONAL ASSOCIATION**.—On Monday, May 29, at 12 M., in Pilgrim Hall the American Congregational Association will hold its annual meeting to hear reports; elect officers—accept certain agreements made during the year with owners of adjoining estates; act upon a proposed revision of the constitution and the by-laws, which mainly affects the power of the finance and house committees; and do any other business that may legally come before the meeting.

JOSHUA COIT, Secretary.

### MAINE CONFERENCES

|                   |                 |              |
|-------------------|-----------------|--------------|
| Franklin,         | Farmington,     | June 6, 7.   |
| Lincoln,          | Bath, Central,  | June 6, 7.   |
| Oxford,           | Rumford Point,  | June 6, 7.   |
| Penobscot,        | Stillwater,     | June 6, 7.   |
| Somerset,         | Norridgewock,   | June 6, 7.   |
| Union,            | South Bridgton, | June 7, 8.   |
| Cumberland North, | North Yarmouth, | June 13, 14. |
| Kennebec,         | Hallowell,      | June 13, 14. |
| Piscataquis,      | Greenville,     | June 13, 14. |
| Washington,       | Eastport,       | June 13, 14. |
| York,             | Wells,          | June 13, 14. |
| Cumberland,       | Falmouth,       | June 14.     |
| Hancock,          | Bluehill,       | June.        |
| Waldo,            | Belfast,        | June.        |

### NEW HAMPSHIRE MEETINGS

|                        |           |              |
|------------------------|-----------|--------------|
| Rockingham Conference, | Hampton,  | June 6, 7.   |
| Stratford              | Union,    | June 6, 7.   |
| Sullivan               | Meriden,  | June 6, 7.   |
| Cheshire               | Keene,    | June 7, 8.   |
| Hillsboro              | Nashua,   | June 13, 14. |
| Merrimack              | Henniker, | June 13, 14. |

### SPRING STATE MEETINGS

|   |               |                   |
|---|---------------|-------------------|
| Additions or changes should be sent in at once. |               |                   |
| Vermont,  | Barre,        | Tuesday, June 13. |
| Pennsylvania,                                   | Mount Carmel, | Tuesday, June 13. |
| Connecticut,                                    | New Haven,    | Tuesday, June 20. |

### WORKING UP A COLLECTION

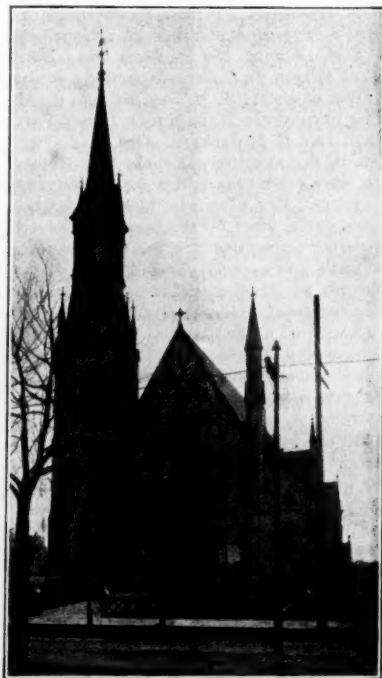
An unusually generous offering for the State Missionary Society was made May 14 by the church in Farmington, Me. The church missionary committee had made careful preparation through a "platform" meeting with laymen as principal speakers, a mid-week prayer meeting led by a member of the committee, and a circular letter sent two days before the offering to possible givers. The morning of the offering Rev. C. L. Parker, missionary for western Maine, preached on his work, and, after an appeal by the pastor, the collection envelopes, previously deposited in each pew, were collected. The result is an offering three times larger than the average of the past three years, from more individual givers than hitherto and almost to a dollar the sum specified in the circular letter as needed. At a supplementary service in the evening

Mrs. Parker spoke on The Influence of a Missionary Pastor's Home, and the pastor interpreted the significance of the offering.

E. R. S.

### ITS 250TH ANNIVERSARY

The First Church joined with the city of Malden in commemorating its 250th anniversary. On Saturday evening the parlors were thronged with her sons and daughters, and neighboring ministers came to tender congratulations. Later, in the auditorium, there were felicitous speeches, reminiscent and hopeful, by the pastor, Dr. H. H. French, and by Rev. Messrs. A. C. Adams and J. W. Wellman, former ministers. The mother church, the First of Charlestown, sent hearty greetings and Godspeed by Rev. C. A. Pope. Woburn Conference was represented by its scribe, Rev. D. A. Newton. A letter of



FIRST CHURCH, MALDEN

congratulation was read from Dr. A. P. Foster, who served the church in 1871-72.

The large audiences on Sunday testified to the deep interest felt in the occasion. The chief feature of the morning service was the historical address by Dr. J. W. Wellman, pastor from 1874-1883. He dealt especially with the Puritan life and character as molding the beginnings of the First Church of Malden. It was the forty-third church in the State, and for eighty-five years it stood without an ecclesiastical rival in the town. The sturdy patriotism and religious conviction of its membership made the community then and prepared for the vigor and influence of the present. They organized the church in strict accord with the New Testament pattern, believing that they followed the teaching of Christ. The earliest pastor was Marmaduke Matthews (1650-1653). His second successor was the noted Dr. Wigglesworth, at one time elected to the presidency of Harvard College. Adoniram Judson served the church from 1787 to 1791. The late lamented Rev. T. C. Pease was pastor from 1884-1893. Seven generations of earnest men and women have lifted the church into eminence among the Christian agencies of the State.

Rev. C. G. Hill, who has efficiently and faithfully served the church as assistant pastor for the last seven years, now closes his term of service. He has greatly en-

deared himself to the people. He is available for this kind of work, for which by temperament and experience he is admirably fitted, in some other field.

A union Sunday school service was held at noon, with special exercises by the primary department. Addresses were given by past superintendents, including W. L. Greene, who served for three separate terms, Prof. J. B. Taylor and Rev. M. M. Cutter. An overflow meeting in the evening was addressed by Bishop Lawrence, who had previously delivered the address at the great union meeting of all the churches.

### A DOUBLE ORDINATION AT ANDOVER

It was a service of marked interest on Monday evening, May 15, in the Seminary Chapel at Andover, when two men were ordained to the ministry—Charles C. Torrey, Ph. D., and Mr. Giles G. Brown. Dr. Torrey is a son of Rev. Joseph Torrey, D. D., of Shirley, Mass., and grandson of President Torrey of the University of Vermont, both graduates of Andover. He is a graduate of Bowdoin and Andover, studied in Germany two years on the seminary fellowship, has been Winkley instructor in Hebrew since 1893, and is now professor-elect of Biblical theology and history on the Taylor foundation.

Mr. Brown is son of a retired Congregational minister in the State of Washington, although born in Canada, graduated at Oberlin College and is a member of the present Senior Class at Andover. He is under appointment of the American Board as a missionary to Ceylon. The narration of his religious experience, leading up to his decision to go to the foreign field, indicated his special fitness for that service.

Rev. C. M. Clark of Haverhill preached the sermon and Rev. Dr. Torrey offered the ordination prayer—one of singular tenderness and power. Secretary Barton of the American Board gave the missionary candidate a practical and effective charge—urging him to look forward to long service abroad, such as Dr. Riggs has had, who went out from the seminary sixty-seven years ago—and Professor Smyth gave him the right hand of fellowship. Professor Taylor, Dr. Torrey's predecessor in the chair of Biblical theology, gave him the charge and Rev. G. F. Kennigott of Lowell, a seminary classmate, the right hand of fellowship. Professor Torrey's inauguration occurs at the approaching anniversary and Mr. Brown expects to go to Ceylon in the autumn.

C. C. C.

### OF SPECIAL NOTE THIS WEEK

The Kansas H. M. S. clears the track for the twentieth century by a movement toward self-support.

Strong churches help the weaker ones in Washington State.

Minneapolis churches do large things in the debt-raising line.

The H. M. superintendent in Oklahoma wins a victory for denominational comity. The Presbyterians are also to be commended for valuing fairness above sectarian interests.

Excellent State meetings East and West.

Steady growth in Worcester churches.

Dedications in many places.

### A CONNECTICUT DEDICATION

The new edifice in Trumbull, which replaces the old one burned last year, has just been dedicated with impressive services. Rev. W. F. White, the pastor, was in charge, and the sermon was by Rev. Prof. M. W. Jacobus of Hartford Seminary. Greetings were rendered from nine sister churches of the vicinity, and a touching address was made by Rev. N. T. Merwin, for 25 years pastor here. The new edifice is a handsome structure of rough gray granite, with a tower 55 feet high of graceful proportions, giving entrance to both church and chapel. There are double roofs, the outer being of slate,



and the windows are fine specimens of the glazier's art. The seating capacity of the main audience-room can be augmented by that of the lecture-room of the chapel, both rooms being thrown together. The lobby is tiled, the handsome study for the pastor, opening off from the organ, has a hard wood floor and the remainder of the church has carpets of a pleasing deep green shade. The ceiling is of Southern pine, the rest of the woodwork being quartered oak, while the cushions are of tan-colored velvet. Dining-rooms, etc., in the basement and classrooms in the tower complete the equipment. Two furnaces supply heat, and acetylene gas the illumination. The pipe organ is of good capacity and rich tone. A new piano is a gift. The total cost of the building is not definitely known, for the chairman of the building committee supplied all deficiencies from his own pocket, so that the church is dedicated free from debt. The church was organized in 1730, and this is its fourth house of worship. The building occupies a new site more conveniently located than the old one.

### THEOLOGICAL SEMINARIES

#### Bangor

[For news see page 775.]

#### Andover

[For other news see page 768.]

Last Friday a valuable talk was given by Dr. E. E. Hale of Boston before the Society of Inquiry on The Young Minister's Beginning and His Life Experience.—President Harris was college preacher last week at Dartmouth.—Professor Hincks is giving a *résumé* of the underlying principles in the teaching of the New Testament.—Final elective examinations are being held this week in the philosophy of religion, Old Testament introduction and modern missions.—Professor Churchill is concluding his introductory course in sermon preparation, a new feature of the middle year.—Mr. John Reid of the Senior Class preached last Sunday at the North Andover Church, Howard Gilpatrick at West Parish and Rev. E. C. Bartlet, '95, of Chelmsford at the Free Church.

#### Hartford

The Hartford Central Association at a special meeting last week approbated the following men to preach: Seniors, Messrs. Chase, Galt, Gaylord, Lytle, Sanderson, Shabbaz and Yarrow for three years; Middlers, Messrs. Abbe, Babaslian, Bal-lou, Blackner, Burnham, Downs, Fairchild, Fiske, Hodous, Manwell, Talmadge and White for four years.—Mr. Snow of the Junior Class has been elected president of the Conference Club.—The last prayer meeting for the year was held last Thursday and was conducted, according to custom, entirely by the Seniors, Mr. Sanderson leading with the subject, *What Has Three Years of Seminary Life Done for Me?*—Last Friday the Senior Class chartered a small steamer and, with members of the faculty and their wives and invited guests, spent an enjoyable afternoon and evening on the Connecticut River, going as far as Middletown.—Miss Burroughs, a Senior, has accepted the position of teacher of Latin and the Bible at Miss Dana's school in Morristown, N. J.

#### Yale

[For other news see page 761.]

The Fogg prizes for general scholarship have been awarded to the following Juniors: W. C. Blakeslee, F. Q. Blanchard, C. G. Clarke, W. E. Davies, A. E. Holt, D. B. Lothrop, G. L. Omwake, J. T. Stocking, W. M. Swann and C. M. Warren.—A new catalogue of the Library of Foreign Missions has just been issued under Professor Day's direction. There are now about 5,000 volumes exclusively on the subject of missions.—By invitation of the class Professor Brastow preached before the Seniors at the close of his course in homiletics.

### CONFERENCES AND ASSOCIATIONS

MASS.—A series of fruitful topics was discussed by the Worcester North Conference at Templeton: *Timely Issues—The Church and International Peace, The Church and Temperance Instruction in the Public Schools, and The Country Church and Its Problems; The Inner Life of the Church Expressed—in its Stated Worship, in its Bond of Unity, in the Diversity of its Gifts, and in its Christlike Life and Spirit.* An address by Rev. Otis Cary of Japan was also a feature.

#### CLUBS

N. H.—The annual meeting of the Central Club was held, May 17, with South Church, Concord. Addresses were made by Rev. C. F. Roper on *The Mission of Our Clubs*, Rev. W. G. Poor on *The Historic Continuity of Congregationalism* and Rev. L. H. Thayer on *The Congregational Club in His-*

tory. Rev. Cyrus Richardson, D. D., was elected president and Rev. N. F. Carter secretary.

CT.—The Connecticut Club held its May meeting last week Tuesday and 121 sat down to dinner. Twenty-five new members were elected, and three more proposed. Rev. J. H. Twichell, first vice-president, presided in the absence of President Gross. The address was by Rev. Dr. W. H. Ward, editor of the *Independent*, on *The Educational and Religious Conditions in Porto Rico*, from personal experiences in investigating this subject in Porto Rico.

PA.—The club of Pittsburg and vicinity met May 16 at the residence of two of its members in Allegheny City. Rev. T. S. Robbent opened a discussion of *The Mission of Congregationalism to Our Young Men*, and then the question was taken up by the members present.

NEB.—The Omaha Club had a delightful meeting, May 16. Members and friends to the number of 200 were the guests of the Ladies' Aid Society of First Church. Addresses were made by the president, Rev. F. D. Jackson, and by Dr. A. B. Somers, Mr. C. H. Gratton, Mrs. F. F. Ford and Mrs. Minnie Hulbert.

### NEW ENGLAND

#### Massachusetts

[For Boston and other Massachusetts news see pages 767, 769.]

LOWELL.—Eliot has engaged Rev. G. R. Hewitt as pulpit supply during the illness of Dr. Greene.—*John Street.* Mr. J. F. Durao, who has been employed as mission worker among the Portuguese, started last week for Hawaii where he is to have charge of a similar work. He has won the confidence of the community to a remarkable degree and has been very successful.—*Kirk Street.* The Men's League have appointed a committee of seven prominent citizens to aid the police in enforcing the no license vote, especially by giving information concerning violations of the law. The committee is to report to the league in writing each month, and to collect statistics for comparison with years of license.

WORCESTER.—The large accessions noted last week make doubtless the largest ingathering that ever occurred in the history of the city without a special evangelistic campaign.—*Pilgrim's* was the largest accession in its history, and makes 281 additions in the three and a half years of Dr. Lewis and increases the total membership to 680. There has never been a communion in the history of the church without accessions.—*Piedmont* has had more than 50 in two months.—*Old South's* increase carried the enrollment beyond the 1,000 mark, and the church stands the third largest in the State.—*Hope.* Twelve on confession and one by letter makes the membership over 200.—Other churches had accessions amounting to 44.

OXFORD.—The recent accessions make 17 new members received thus far this year as the direct fruits of the revival in this church during the winter and early spring. The pastor is Rev. A. E. Bradstreet.

LEICESTER.—First. The 80th anniversary of the Sunday school was celebrated May 21, the address being given by C. W. Osgood of Bellows Falls, Vt. Rev. D. C. Reid, the pastor, also addressed the congregation.

HOLLAND.—Rev. J. G. Willis has consented to remain another year. He is also a practicing physician and has become popular here. He has been invited to deliver the memorial address at Union, Ct.

WILBRAHAM.—Following the usual custom, the Senior Class of Wesleyan Academy listened recently, by invitation, to an appropriate sermon by the pastor, Rev. M. S. Howard.

GRAFTON.—The pastor, Rev. B. A. Robie, tendered his resignation, May 7, to the surprise and regret of his people. He was ordained at this church 15 years ago and has occupied the pulpit ever since and has greatly endeared himself to his people. He was instrumental in having the church remodeled and in raising the debt occasioned by the change. He has been a generous contributor to works of benevolence and is highly respected.

SPRINGFIELD.—First. The C. E. Society held a largely attended 14th anniversary service May 14, and later in the week an anniversary social was held. The Primary Union held an interesting afternoon and evening session, with addresses by Miss Vella and others. The members of the missionary committee recently appointed took entire charge of a missionary prayer meeting, and gave some interesting five-minute reports of the work in Japan, Porto Rico, San Sebastian, India, Africa, China, and of the "forward movement."—The women of

Hope Church have arranged to take charge of the annual lawn party at the French-American College, June 13.—*French.* The entire indebtedness of the church, \$1,700, has been paid off.—*St. John's.* The new pastor, Rev. W. N. De Berry, has begun his duties.

Money has been raised in Adams to wipe out the entire deficiency of \$1,300.—The pastor of South Church, Pittsfield, Rev. I. C. Smart, will be the memorial day speaker at Lenox.

#### Maine

[For other news see page 768.]

SACO.—The death of Dr. James Brand of Oberlin recalls the fact that he was converted in this church and under the guidance of its pastor began his studies for the ministry.

PORTLAND.—Second Parish. Rev. R. T. Haack, for the second time during the past winter, has been kept from his pulpit for several Sundays by sickness.

DENMARK.—Rev. C. F. Sargent withdraws resignation and will remain here, where he has done good work. He is now being assisted in special meetings.

GARLAND has decided with great regret that there is no way to retain the services of Rev. T. W. Harwood without aid from the Maine Missionary Society.

KENNEBUNK.—Union loses its pastor, Rev. G. A. Lockwood, who has resigned, to take effect on or before Oct. 1, after a pastorate of 20 years.

BIDDEFORD.—Pavilion. An afternoon service, the first for several months, is being conducted by Rev. P. H. Moore of Saco.

FREEPORT.—The church has received as a percentage of a legacy from the Holbrook estate \$687.

New Castle celebrated its semi-centennial May 24.—Miss Grace Washburn is working at East Orrington as missionary of the Missionary Society Auxiliary.—Rev. D. L. Yale has begun his pastorate at Central Church, Bath.

#### New Hampshire

KEENE.—First. The evening of May 15 a general farewell reception was tendered the late pastor and his wife, Rev. and Mrs. W. G. Poor. The lecture-room was beautifully decorated with evergreen, apple blossoms and draped with flags. Mr. Poor was presented a purse of \$150, on behalf of his late parishioners, by Deacon Harvey Phillips and responded with felicitation. The other clergymen of the city and their wives were present and a considerable delegation from the local Grand Army Post.—Rev. G. H. De Boevisse announces that he will move from Keene to Westminster, Vt., where he was recently called, about June 1.

EXETER.—Phillips. A subscription has been started preparatory to placing in the new church edifice, now nearly completed, some memorial, in such form as the donors may decide, of the late Prof. B. L. Cilley, who was chairman of the building committee and took the deepest interest in its construction.

CONCORD.—First. The pastor, Rev. G. H. Reed, has been presented with a communion service of four individual cups for private service when the communion is administered to the sick.

BATH.—Since the coming of the new pastor, Rev. W. H. Woodsum, a movement has been inaugurated looking to the repair of the church in the near future.

ANTRIM.—Of the new edifice dedicated last week with fitting exercises, more will appear in these columns next week.

#### Vermont

HARTLAND.—The church held a rededicatory service May 7, Rev. W. H. Mousley of Quechee preaching the sermon. Other pastors were present to assist. Extensive repairs had been made on the interior, in papering, painting and fitting up a chapel and kitchen. The people did the most of the work themselves and many of the furnishings were contributed by interested friends. Aside from these repairs, horse sheds and repairs on the parsonage have been made during the two years' pastorate of Rev. S. E. MacGeehon.

BRATTLEBORO.—Center is waking to fresh activity in view of the prospective coming of the new pastor, Rev. H. R. Miles, next month. It has been voted to build a new parsonage as soon as the funds necessary can be raised. Already a good start has been made.

#### Rhode Island

PROVIDENCE.—Union. New households joining the congregation and an increase of Brown University students in the congregations are evidences of growth. Dr. Nutting is enjoying the beautiful new manse and making it notable for hospitality. He

built it not long since on the border of the Roger Williams Park, about 16 minutes' ride from the church.—*Pilgrim*. Twelve persons joined the church from the Sunday school on confession the first Sunday of May, the first fruits of "heart review day" in the school. The daughters of the late Dr. Laurie have presented a large bronze bas-relief mural tablet in honor of their father, which will be unveiled June 4, the 30th anniversary of the church.—*Central*. The death of Zephaniah Williams takes from the active membership one of the strong, sweet characters whose departure makes this church feel their great loss of one ready for every good work.—*Highland*. By the enterprise of the pastor, Rev. L. S. Woodworth, and his helpers a society has been formed at Armington Corners, and there is a promising outlook for future development as an outgrowth from the Highland Church.

#### Connecticut

[For other news see page 768.]

HARTFORD.—A spirited hearing was held last Thursday before the judiciary committee of the legislature on the bill to change the present law, providing for the incorporation of a church by a majority vote and the transfer of the property to it by a unanimous vote of the society to the Massachusetts law, which requires only a three-fourths vote of the society. Rev. G. H. Beard of South Norwalk spoke of the unanimous sentiment at the last meeting of the General Conference in favor of the change, while Hon. C. E. Gross, president of the Connecticut Congregational Club, appeared in behalf of the club, which had unanimously voted to ask the legislature to continue the matter to the next session. The hearing will be continued this week.—*First*. The last vesper service of the season was largely attended in spite of the disagreeable weather. These services have been the means of reaching a large number of otherwise non-church attendants and people of a mixed class with a variety of creeds and denominational followings which no other services in the city reach. A week ago Sunday morning Dr. Lamson paid a glowing tribute to the memory of the late Dr. George Gould, at one time pastor of this church.—*Fourth*. Mr. F. J. Benedict, the new musical director, makes his first formal appearance before the public since assuming the position this week in a piano lecture recital.

MIDDLETOWN.—*First*. Dr. A. W. Hazen, wife and son sailed from Boston for Liverpool last week. All the clergymen of the city and many of the members of the church and congregation were at the station here to bid them Godspeed. They expect to be gone about four months.

#### MIDDLE STATES

##### New York

[For New York city and other New York news see pages 746, 765.]

BUFFALO.—*People's*. The recent communion was a day of great interest. With 16 others the pastor, Rev. T. A. Moffat, and his wife were received to membership. Secretary Curtis and Deacon Brack extended welcome. The occasion was one of peculiar interest, as one of the members to be received had died two weeks previous—a young man of 18, who had quickly lost his health and died in a distant State. He had desired to join the church with this company, and, having been received so far as possible before passing away, he was received as a memorial member on this day. His elder brother was that day set apart as deacon and the younger brother was among those who joined the church, thus embracing the entire family in church membership. There has been a notable increase in the congregations since the coming of Mr. Moffat.—*First*. Lewis S. Chafer has been called to this church as pastor's assistant and musical director. An enlargement of the church and new furnishings are in prospect.

REED'S CORNERS, Rev. F. T. Hoover, pastor, has just placed a beautiful ornamental pipe organ in its meeting house.

##### New Jersey

ORANGE.—*Valley*. The beautiful church was thronged at the funeral services of the late pastor, Rev. C. A. Savage. The service was conducted by neighboring pastors, Drs. Bradford and Baldwin, and just at sunset, May 15, the body was laid in a grave which was literally filled with flowers. The widow of the late pastor is a daughter of Dr. Fiske of Newburyport, Mass.

#### THE INTERIOR

##### Ohio

[For news see page 765.]

##### Illinois

[For news see page 764.]

##### Indiana

PORTER.—Rev. Thomas Smith having accepted a call to the capital city, farewell services were held May 7. The house was crowded, and there was

much manifestation of regret. May 8 a reception was held, and a fine table and chair, a purse and other articles were presented to Mr. and Mrs. Smith. May 9 a farewell was given at Furnessville, with refreshments and gifts. The church has prospered financially and spiritually, and many young people have been won to Christ. Rev. R. S. Nickerson takes up the work at once.

ANDERSON.—There is a high degree of sustained activity, and the congregations are steadily increasing. The work of finishing the basement for a needed S. S. room has begun. Four young men, including the new Y. M. C. A. secretary, united at the last communion. Rev. W. B. Street is pastor.

#### Michigan

[For other news see page 766.]

CLINTON.—Rev. J. H. Ashby is more than fulfilling the high hopes entertained when he accepted the call a year ago. In every department the church progresses. A new belfry has just been added.

DETROIT.—*Boulevard*. The reception given Rev. W. J. Jacobs last week was delightfully pleasant and encouraging. Mr. Jacobs and his people take hold of the work with will and hope.

SAGINAW.—The Women's Society reports having raised during the year \$1,647, not including the value of barrels and boxes.

#### Wisconsin

GREEN BAY.—By a recent unanimous vote the First Presbyterian Church of this city has become the Union Congregational Church and takes its proper place among the Congregational churches of the State.

#### THE WEST

##### Minnesota

MINNEAPOLIS.—*Park Avenue*, hampered for 10 years with a heavy debt, rejoices in its complete wiping out on a recent Sunday. With the substantial encouragement of the Building Society, more than \$25,000 were paid. With its commodious and attractive building in the best part of the city, and its large Sunday school, this church promises to be one of the strongest organizations west of Chicago. Rev. G. D. Black is pastor.—*Plymouth*. The last communion kept up the record since the new year by an addition of 26 members. Dr. Hallock brought before his people May 14 the burden of debt resting upon the American Board. In nine minutes \$1,450 were pledged as Plymouth's part in sustaining the debt-raising movement. Those who knew this church a decade ago will recognize an oldtime flavor in this item.—*Lowry Hill* is arranging to purchase a lot and to erect an adequate building.—*Fifth Avenue*. This church, most favorably located as the city has developed, is raising funds to build a house of worship to cost about \$6,000. Under the present pastor, Rev. J. E. Smith, there has been steady development, and a new building will make this the leading church of that section of the city.

ALEXANDRIA.—At the May communion Rev. W. H. Medlar gave the right hand of fellowship to 20 new members, 19 of whom came on confession. The ages ranged from nine to 70 years. These include several prominent persons, one lady coming with six of her S. S. class. Since the beginning of the present pastorate, a year ago, 39 persons have been received, 25 on confession, bringing the membership up to 210.

#### Kansas

[For other news see page 766.]

OSAWATOMIE.—Rev. T. S. Roberts has resigned and moved to Lawrence. The church was strengthened under his leadership and parts with him with regret. He organized and served the rural Indianapolis church near by, which is very useful in its locality.

CAPTOMA, owing to numerous removals, has held no services for some months, but has arranged with a member of the Senior Class of Washburn College to serve as its pastor during the summer.

#### Nebraska

BUTTE.—The German Congregationalists dedicated, May 14, a very neat little meeting house. Rev. Henry Hess preached the sermon in German, and Rev. John Gray one in English. Rev. John Sattler, a former pastor, offered the dedicatory prayer. Collections were taken, which, with what is expected from the C. C. B. S., extinguish the debt. The pastor is Rev. John Single. The German work begun here five years ago has been a success. This is the second church building finished and two more are in process of erection, so that all four charges to which this untiring, faithful pastor ministers will have a place of worship.

#### North Dakota

Supt. J. L. Malle of Fargo has accepted the H. M. superintendency in southern California and will move there at an early date. He is obliged to take this step for the sake of his health, which has been much impaired during the past few months. His many friends in the State will deeply regret his departure, but are glad the way is providentially open for him in a milder climate. The Fargo Conference at its recent meeting passed resolutions to this effect.

#### Oklahoma

WEATHERFORD.—A council of five churches and Supt. J. H. Parker convened May 10 in this newest town of the Choctaw railway and recognized a church of 18 members. Though Congregationalists had occupied the field for some months, a neighboring Presbyterian missionary came in and organized a Presbyterian church. On presentation of all the facts in the case by Superintendent Parker to the presbytery through the synodical missionary, that body refused to recognize the church. Subsequently the synodical missionary and chairman of the H. M. committee of the presbytery visited the field and, after viewing the situation, advised all the Presbyterians to unite with our church. Rev. J. G. Lange is pastor.

#### PACIFIC COAST

##### California

SACRAMENTO.—Rev. J. B. Silcox, having announced to his people on the previous Sunday that the church was about \$1,000 in debt, had the pleasure of stating on May 7 that \$1,600 had been received in response.

##### Washington

SEATTLE.—*Edgewater* celebrated its 10th anniversary May 7. A preparatory consecration service was held the Thursday previous. The communion in the morning was largely attended. In the evening about four-fifths of the members responded to the roll-call. A few touching reminiscences and many tributes of affection and esteem for the church were brought out. Since its organization, May 2, 1889, with six members, it has grown to 125 members, 230 S. S. scholars and over 100 Endeavorers.

SPANAWAY dedicated, May 14, a \$300 chapel, half the cost of which came from the C. C. B. S. The pulpit and some of the seats were the gift of East Church, Tacoma.

#### WEEKLY REGISTER

##### Calls

BELANGER, J. Alphonso, Brookline, N. H., to Wallingford, Vt. Accepts.  
BERRY, John F., to remain indefinitely at Fort St. Ch., Detroit, Mich. Accepts.  
CHASE, Loring B., Yale Sem., to Rocky Hill, Ct. Accepts.  
DICKSON, Jas. P., for a year to Bethlehem Ch., San Francisco, where he has supplied two months. Accepts.  
FERRIS, S. C., to remain at Stony Creek, Ct., another year.  
FOX, Dan' W., California Ave. Ch., Chicago, Ill., to Wilmette.  
FULL, Webster, late of the Methodist Ch. So., to Perkins and Olivet, Okl. Accepts.  
HALL, Newton M., Pres. Ch. Oneonta, N. Y., accepts call to North Ch., Springfield, Mass.  
HAM, Richard K., Pacific Sem., to Fitchburg, Cal. Accepts.  
HARTIG, Miss Lydia, Troy, Vt., to Plainfield for a year.  
HOWELL, J. D. (llc.), Downs and Whistler, Okl., to Fort Recovery, O. Accepts.  
JANES, Henry, Oberlin Sem., to a church in Cleveland, O. Accepts.

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LANPHEAR, Walter E., Oberlin Sem., to remain at No. Monroeville, O. Accepts.

MCDONALD, J. J., for a year, to Ripton, Vt., where he has been supplying. Accepts.

MCDUGALL, Wm. H., recent editor of *The Pacific*, to an instructorship in Belmont School, Belmont, Cal. Accepts.

MOORE, David V., Yale Sem., to remain a third year at Willington, Ct., where he has been supplying.

NICKERSON, Roscoe S., Porter Memorial Ch., Chicago, Ill., to Porter, Ind. Accepts.

OLMSTEAD, Edgar H., Oberlin Sem., to work in Cleveland, O. Accepts.

PEASE, Frank W., recently of Ravenna, Neb., to Alma. Accepts.

RIVES, Chas. J., Guthrie, Okl., to Cimarron and Mt. Hope. Accepts.

SARGENT, Chas. F., withdraws acceptance of call to Vassalboro, No. Augusta and Riverside, Me., and will remain at Denmark.

SCHMAYONIAN, Arsene B., Hartford Sem., to Abington, Ct. Accepts.

SHAW, Gilbert A., Stanwich, Ct., to New England Ch., Brooklyn, N. Y.

SMITH, Arthur, recently of So. Freeport, Me., to Piermont, N. H. Accepts.

SMITH, Edwin B., to remain at Louisville and Mt. Union, Kan. Accepts.

SMITH, J. Franklin, recently of Arcadia, Neb., to Leigh. Accepts.

TAYLOR, Glen A., Stuart, Io., to Spencer. Accepts.

TICKNOR, Owen E., Wilcox, Neb., to West Cedar Valley and Park.

THORPE, John, late of Andover and E. Andover, N. H., to Brookline. Accepts, to begin June 1.

VAN HORN, Francis J., Dane St. Ch., Beverly, Mass., accepts call to active pastorate of Plymouth Ch., Des Moines, Io., to begin Sept. 1.

YOUNG, Wm. E., accepts call to remain another year with Almira, Wn., and three other churches in the Big Bend.

#### Ordinations and Installations

ANDERSON, Harold E., o. Strong City, Kan., May 15. Sermon, Rev. J. S. Gould; other parts, Rev. Messrs. F. G. Ward, W. C. Wheeler, H. E. Mills, Supt. L. F. Broad.

BROWN, Giles G., Andover Sem., o. as missionary to Ceylon under B. C. F. M. at Seminary Ch., Andover, Mass., May 15. Sermon, Rev. C. M. Clark; other parts, Drs. Jos. Torrey, J. L. Barton, E. C. Smyth and J. P. Taylor; Rev. Messrs. F. A. Wilson and G. F. Kenngott.

HASTINGS, Allen, o. Ontario, Cal., May 1. Sermon, Dr. J. H. Williams; other parts, Rev. Messrs. S. G. Lamb, Geo. Robertson, L. H. Frary, H. N. Kinney, A. E. Tracy.

Hauptmann, Wm., Oberlin Sem., o. Monroe, Neb., May 11. He has charge of chs. at Monroe and Wataville.

RHOADES, Prin. Winthrop C., of Chadron Academy, o. Hyannis, Neb., May 16. Sermon and prayer, Rev. G. J. Battey; other parts, Rev. Messrs. A. E. Ricker and H. V. Rominger.

ROSS, A. B., graduate of Montreal College, o. at Emmanuel Ch., Toronto, as pastor of Keswick Ridge Ch., N. B. Sermon, Prof. W. H. Warriner, D. D.; other parts, Rev. Messrs. E. M. Hill, John McKillop, D. S. Hamilton, Robt. Hopkins.

TORREY, Chas. C., o. to Taylor professorship of Andover Sem., at Seminary Ch., May 15. Parts same as for G. G. Brown, above.

#### Resignations

BAKER, Orrin G., Ferrisburg, Vt.

BARNARD, Henry T., Bradford, Vt., to take effect July 1.

BOWEN, Frank A., Walker, Minn.

CLAPP, T. Eaton, First Ch., Manchester, N. H.

COCKMAN, Isaac, First Ch., Hennessey, Okl.

DARLING, May, McIntosh, Minn., for a season of rest and study.

DIFFENBACHER, Benj. F., Eagle, Neb., to take effect in June.

KILBOURN, Henry J., Alburg Springs, Vt.

LOCKWOOD, Geo. A., Union Ch., Kennebunk, Me.

LYON, Milford H., Bethel Ch., Chicago, to enter evangelistic work.

PRESTON, Mrs. C. W., Eustis, Neb.

ROBERTS, Thos. S., Osawatimie, Kan. He removes to Lawrence.

SMITH, Wm. A., Groton, N. Y.

VAN HORN, Francis J., Dane St. Ch., Beverly, Mass.

#### Dismissals

WATHEN, John M., Lisbon, N. H., May 15.

#### Summer Supplies

BREHM, Wm. E., Lawrence, Kan., at Kanwaka, six miles distant, on Sunday afternoons.

BROOKS, Edward L., of Detroit, Minn., at Audubon.

FOSTER, Frank H., Pacific Sem., at Plymouth Ch., Seattle, Wn., for six weeks, while the pastor comes East to attend the C. H. M. S. meeting at Hartford, Ct.

HUGHES, Henry, of Holland Patent, N. Y., at Welsh Ch., Fair Haven, Vt., for a month.

LORING, Levi, of Anoka, Minn., at Lake Park.

#### Churches Organized

BOSEFIELD, Neb., rec. 12 May, 23 members. Yoked with Fairview and Trenton under Rev. Fred. Peacock.

WEATHERFORD, Okl., rec. 10 May, 18 members. Rev. J. G. Lange is pastor.

#### Miscellaneous

CHILDS, Lucas S., Seward, Okl., and his wife, have gone East to attend the C. H. M. S. meeting at Hartford, where Mrs. Childs is to speak.

JOHNSTON, Wm., recently resigned at Newport, Ky., has taken his family to his old home in Toronto, Can.

LEWIS, Frank F., of Holdrege, Neb., recently lectured at Franklin Academy on the Yosemite Valley.

VITTUM, Edmund M., and his wife were tendered a reception, May 16, by their ch. in Grinnell, Io., in honor of the 10th anniversary of their marriage.

WARRINER, Prof. W. Henry, of Montreal, who recently received the degree of D. D., from Victoria University, Toronto, received a gold watch and chain from his former church last week. Mrs. Warriner was presented with a silver tea service. A reception was accorded the active pastor, Rev. Adam Murrman, at the same time.

WRIGHT, Prof. G. Fred'k, of Oberlin College, will visit Siberia this summer for geological and paleontological investigation.

#### ADIRONDACK BALSAM.

Mountain Air for Coughs, Hay Fever, Coughs and Cold. Inhalant Process. Complete Outfit, 60 cts.

#### FREE.

Inhaler, charged for one week for trial, free. You pay for boxing and postage only, 12 cts. in stamps.

Adirondack Balsam Co., 121 West 42d St., New York.

See testimonial, page 772.

A summer outing under Christian auspices, but lacking none of the attractions which ought to belong to it, must surely appeal to young men, and the project of the Boston Y. M. C. A. for a camp on Lake Winnepesaukee in New Hampshire is not likely to escape their attention. For \$15 men resident in the vicinity of Boston can have a two weeks' outing at this new camp on a thickly wooded island and equipped with desirable facilities. This includes the railroad fare up and back. The association will transfer for the time being its heads of departments to that spot, and those who go there will consequently have the benefit of their direction and instruction.

#### Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ANDREWS—In Taunton, April 23, Mrs. Anna B., wife of the late Dr. John S. Andrews.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

#### THE HOPE OF A NATION

lies in its children. Feed them with blood-producing food and they will be strong and healthy.

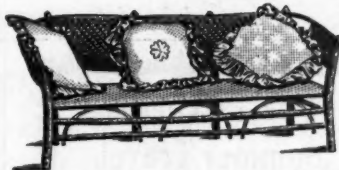
#### WHEATLET

is made from choice selected wheat, containing its gluten, phosphates and mineral elements, those properties which produce blood, build up tissues and invigorate the system.

If your grocer does not have it, send us his name and your order—we will see that you are supplied.

THE GENUINE MADE ONLY BY FRANKLIN MILLS CO., Lockport, N. Y.

## OLD HICKORY.



Hickory is a hard wood. Not for his yielding nature was Andrew Jackson called "Old Hickory." Lift a piece of hickory. It weighs nearly twice as much as oak; it will burn twice as long and give out twice as much heat.

It was hickory that Daniel Webster loved, and his hickory trees, tended by his own hands, still stand at Marshfield.

We find so many lovers of hickory wood that we have decided to build a line of hickory furniture to meet their demand for some memorials of the old furniture of half a century ago.

Here is one of the most popular of our new hickory pieces—a 6-foot sofa. We call it the Andrew Jackson Settee. It is built for hard service and will last a lifetime. We have several other pieces completed.

## PAINE FURNITURE CO.,

RUGS, DRAPERIES and FURNITURE,

48 CANAL ST., BOSTON.

### The Most Refreshing Morning Laxative

A palatable, reliable remedy for disordered stomach, sick headache and constipation.

Acting gently on all the excretory organs, it expels waste matters, removes gouty and rheumatic poisons from the blood, and keeps the stomach and bowels clean and healthy.

"Effervescent"



50c. & \$1.00, at Druggists

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

## BLMYER B. CHURCH BELLS

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

### "A Fair Outside Is a Poor Substitute

For Inward Worth."

Good health, inwardly, of the kidneys, liver and bowels, is sure to come if Hood's Sarsaparilla is promptly used. This secures a fair outside, and a consequent vigor in the frame, with the glow of health on the cheek, good appetite, perfect digestion, pure blood, steady nerves.

Poor Blood—"My blood was so poor that in hottest weather I felt cold. Hood's Sarsaparilla made me warm. It is the right thing in the right place." Hattie J. Taylor, Woodstown, N. J.

**Hood's Sarsaparilla**  
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.



### Individual Communion Outfits.

Send for free catalogue and list of users. SANITARY COMMUNION OUTFIT CO., Box 8, Rochester, N. Y.

### The "Harris" Method of Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in *The Congregationalist* and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, \$2.50; 35 copies, \$1.00.

For sale at the office of *The Congregationalist*, Boston.

## For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 4-10. Wheat and Tares. Matt. 13: 24-30.

This is an age of competition. The gospel in its effort to get a lodgment in the human heart has to strive with other interests. We are sometimes troubled because of the ebbs and flows of our spiritual experiences. We slip back when we thought we were bound to move steadily forward. The Christian life which from some summit of inspiration looked so easy to us proves to be arduous. We are almost inclined to believe that we never had any genuine religion, but just at this point this parable of Jesus comes with mighty comfort. He knew that the truth which he brought would be envied with error; that the new love and hope and joy which he communicated to men must of necessity have the close companionship of evil desires and impulses, which would all the time be trying to choke and paralyze their neighbors. He never expected that his kingdom would have uninterrupted progress. He knew that over and over again it would become tangled up with the kingdoms of this world; that it would often for the moment yield to them, at times compromise with them, at other times master them, but at all times be in unceasing competition with the world.

Such being the divinely ordered course of the Christian life, lazy persons might fall back upon the letter of the parable and forego efforts to perfect the wheat and neutralize the tares. Or people of more ardent temperament would be disposed to go to work at once in their neighbor's field and attack the tares so evident there. It is singular how much readier we are to mark the defects and failings in another's character, and how blind we are to our own. A community is often quicker to observe the moral laxity in another town or a neighboring commonwealth than it is to direct its magnifying glass upon the situation close at hand. This teaching of Jesus holds back zealous spirits who would enter upon the work of purifying other lives and other communities before they have dealt justly and thoroughly by themselves. "Physician, heal thyself."

But measures may be taken to cultivate one's own garden, to enrich the soil, to train the growing vines, to ward off the devouring insects, in short, to watch over the good seed until it may mature into a fair and sturdy plant. Weeds do not need any tending. But if you are going to have any spiritual life at all you must bring to bear influences that will foster it. Let your garden alone, and in a few months it will not be a garden but a patch of weeds and brambles.

"Unto the harvest." Solemn words for those who, emphasizing unduly one truth of this parable, look upon their hearts simply as arenas for the contest between good and evil forces—a contest in which they themselves will be only spectators, relying upon some kind fate to turn the scales at last in their favor. "Let us eat and drink; let us be easy-going and happy; the old idea of hell is exploded." But as sure as God is God and man is man there will come a day of reckoning. Wheat and tares are forever essentially different. God may let them lie side by side for a while, but in time he will separate the two. He who has let his life run riot with weeds will have a different standing in the just awards of the hereafter from him who has sought in every way to make the garden of his soul large and beautiful.

I HAVE tested for more than a month the Adirondack Balsam Company's Inhaler and find it decidedly invigorating to the mucous membrane of the throat and nasal passages, and remedial of cold or chronic catarrhal difficulties. I have tested very many remedies for these ailments, and find nothing which on such a trial proves more satisfactory. It very decidedly promotes the tendency to deep breathing, and leaves a feeling of comfort and increased vitality. I can without reserve heartily commend the trial of it to all sufferers.

REV. H. W. BARNES.

Binghamton, N. Y., April 25, 1899.

**BUILT OF HICKORY.**—One of the novelties of this season is a line of hickory furniture which has been brought out by the Paine Furniture Company and is offered for sale at their warehouses on Canal Street. The pieces are in large part reproductions of the identical furniture in use by Andrew Jackson at the time he was President of the United States. As interesting souvenirs of the great Democrat they have an additional value. We believe that many of our readers would like to possess one of these pieces of hickory furniture, as they are very inexpensive, and we are glad to call the matter to their attention.

**ARMSTRONG & McKELVY** Pittsburgh.  
**BEYMER-BAUMANN** Pittsburgh.  
**DAVIS-CHAMBERS** Pittsburgh.  
**FAHNESTOCK** Pittsburgh.  
**ANCHOR** Cincinnati.  
**ECKSTEIN** Cincinnati.  
**ATLANTIC** New York.  
**BRADLEY** New York.  
**BROOKLYN** New York.  
**JEWETT** New York.  
**ULSTER** New York.  
**UNION** New York.  
**SOUTHERN** Chicago.  
**SHIPMAN** Chicago.  
**COLLIER** St. Louis.  
**MISSOURI** St. Louis.  
**RED SEAL** St. Louis.  
**SOUTHERN** St. Louis.  
**JOHN T. LEWIS & BROS CO** Philadelphia.  
**MORLEY** Cleveland.  
**SALEM** Salem, Mass.  
**CORNELL** Buffalo.  
**KENTUCKY** Louisville.



DWELLING house in the city of Elizabeth, N. J., built one hundred years ago, has always been painted with Pure White Lead and Linseed Oil—nothing else.

There is not a crack, blister, blemish or imperfection of any kind in the paint. Makers of mixtures, beat this record if you can!

Be sure the brand is right. Those in margin are genuine, and made by "old Dutch process."

**FREE** By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint

National Lead Co., 100 William St., New York.

Two Privileges  
Summer Travel.

Is a very handsome little book of 24 pages, profusely illustrated with beautiful half-tone engravings and printed on fine enamel book paper.

It explains about a visit to Niagara Falls and a trip on the Hudson River, two privileges secured to patrons who travel in the splendid through trains over the Lake Shore & Michigan Southern Railway.

Sent to any address on receipt of two cents in postage by applying to

A. J. SMITH,  
G. P. & T. A., Cleveland, O.

## ITALY, EGYPT AND HOLY LAND

by the PRINCE LINE.



New, first-class fast steamers....  
 Rates lower than by other Lines.  
 C. B. RICHARD & CO., G. P. Agts.  
 Prince Line, 61 Broadway, N. Y.

**EUROPE** Annual Summer Tours.  
 Norway and Central Europe.  
 Small party conducted by Professor CAMILLE THURWANGER, 31 Pierce Building, Boston.

VACATION  
TOURS EUROPE

H. CAZE &amp; SONS, 55th Year.

Programmes 20 TOURS sent free.

All expenses—\$250 to \$800—All expenses.

Independent tickets also issued for any desired route. Choice rooms by all steamers.

W. H. EAVES, New England Agent,  
 201 Washington St., Boston.

## GATES'S TOURS

YELLOWSTONE  
 PARK  
 and  
 ALASKA

Sixth Year  
 A grand Tour leaving June 30.  
 Going via Northern Steamship Line or rail to Duluth and Nor. Pac. R. R. Returning via Can. Pac. R. R. and the Great Lakes. Optional return route via Salt Lake and Denver. Send for program.  
 CHAS. H. GATES, Toledo, O.  
 Or A. H. EAVES, 201 Washington St., Boston.

## HOLIDAYS IN ENGLAND.

A 63-page book (illustrated), describing CATHEDRAL ROUTE, Pilgrim Fathers, Dickens and Tennyson districts, will be mailed for three-cent stamp.

Circulars describing Harwich Hook of Holland Royal Mail Route, only twin-screw steamship line from England to Continental Europe, free.

**GREAT EASTERN RY OF ENGLAND,**  
 302 Broadway, New York.

**ADIRONDACKS.** ON UPPER SARANAC LAKE.  
**WAWBECK,** OPEN JUNE 20th.

**INDIAN CARRY GOLF LINKS.**  
 For Booklet address J. BEN HART, Proprietor,  
 Wawbeek, Franklin Co., N. Y.



**CHURCH  
 CARPETS**

AT MANU-  
 FACTURERS'  
 PRICES.

**JOHN H. PRAY, SONS & Co.,**  
 CARPETS AND UPHOLSTERY.  
 558 WASHINGTON ST.  
 BOSTON.





## The Business Outlook

The general trade situation continues to show a healthy measure of strength, the feature being higher prices for wheat and other cereals, iron and steel and raw wool. Woolen goods, with the exception of dress goods, are moving rather slowly. In building materials there is great activity, and prices hold the recent advances. Lumber especially is in excellent demand. Hides and leather are moving freely, and the market for them is very firm. Boots and shoes are in good request, and makers are obtaining better prices for their goods. Cotton fabrics are steady, and a good fall business is expected.

Stock speculation is dull and has apparently fallen into ruts from which some new development is required to lift it. There has been a good recovery in security values from the severe break occasioned by Governor Flower's death, but the stock market at the moment is purely a traders' market. When prices are strong they are a sale and when they are weak a purchase. Perhaps the speculative situation will do better with more seasonable growing weather for the crops. Up to date the season is extremely backward.

In Boston the "coppers" are strong but quiet. This coming week is expected to show more activity and higher prices for copper stocks, especially for those stocks controlled

by the Standard Oil, and which are understood to be destined to go into the Amalgamated Copper Company. More life is also looked for shortly in the gold stocks, and the leader, when the movement does start, will probably be Cochiti.

POND'S EXTRACT, used by physicians and hospitals. *Genuine only in bottles with buff wrappers.*

DON'T let your baby be pale and listless. Give him Mellin's Food, and see how healthy, happy and bright he will be.

SPRING tiredness is due to an impoverished condition of the blood and is cured by Hood's Sarsaparilla, which enriches the blood.



JOSEPH WHEELER

## The Memory of Our Fighting Men

By Joseph Wheeler

Major-General Volunteers, U. S. A.

### "American Kings" Series William A. Clark The Copper King



WILLIAM A. CLARK

Editorials on *The New Memorial Day*

By BRIGADIER-GENERAL J. P. S. GOBIN, Past Commander-in-Chief G. A. R.

*The Streets are the People's*

By CARTER H. HARRISON, Mayor of Chicago

*THE FALLEN OF THE FIGHT*, a Decoration-Day Poem, by Frank L. Stanton.

Stories by JOHN HABBERTON, VANCE THOMPSON, BARRY PAIN.

# THE SATURDAY EVENING POST

Founded A.D. 1728 by Benj. Franklin

(OF PHILADELPHIA)

Dated Saturday, May 27.

5 CENTS THE COPY  
OF ALL NEWSMEN

THE CURTIS PUBLISHING  
COMPANY, PHILADELPHIA

## The Negro Problem of the South

Ladies' night at the Boston Congregational Club last Monday called forth the customary large attendance, and in its gastronomic and musical features was equal to any that have gone before. Concerning the debate, planned for at considerable expense, on one of the liveliest and most serious problems in our national future as much in way of praise cannot be said. Seldom has so fine an opportunity been wasted. Ex-Governor Northern of Georgia, who came to give the white man's view of the present situation of the colored people of the South, was armed with an elaborate historical résumé of the history of the Negro problem, which if read in its entirety would have taken nearly three hours. Bishop B. W. Arnett of the African Methodist Episcopal Church came prepared to read an equally elaborate paper, which, judging it by the published extracts, would have more closely followed the subject assigned him than did the paper read by Governor Northern. The white man read most of his paper. The black man was forced by the exigencies of the hour to forego reading his paper, and gave only a brief summary of it. The audience left the hall aware that both of the Christian gentlemen who had addressed them were optimists as to the future because they had faith in God and in the good intentions of the best men of each race toward the men of the other race. But as for any luminous or satisfactory description of present conditions, or any clew as to the way out, the audience got practically nothing.

Ex-Governor Northern attributes the development of the institution of slavery in the South to the traders of the North and of England. The alienation of the races in the South since the Civil War is due to the granting of unrestricted suffrage to the blacks and to the horrors of carpet-bag rule during the reconstruction period. The two races can only live peaceably together hereafter by the Negroes acquiescing in a degree of dependency upon the whites. Miscegenation authorized by law will never be tolerated in the South. Northern criticism of the Southern lynchings, so long as it expends itself mainly, as it does, upon the sufferings of the lynched and ignores the sufferings of the ravished and the murdered, serves only to keep alive the fires of sectional misunderstanding. Mr. Northern made it clear that while personally he had nothing but condemnation for lynching under any circumstances, he also believed that the peculiar conditions which exist in the South explain the frequency of lynchings there and would cause the same in the North if like conditions existed here.

Bishop Arnett, after a fine tribute to the type of civilization represented by Plymouth Rock and to the service rendered to the black race by the Congregational churches, asserted that the horrible crimes of the Negroes of the South were committed by comparatively few of the race, that these crimes were condemned by the race as a whole. He believes that the principles of government asserted in the Declaration of Independence are not to become obsolete, even in interpretations respecting the future of the Negro citizens of this country, and he has faith to believe that if the fires of patriotism and religion are only kept burning in all sections and among all races in the country harmony will come in due time.

## Christian Work and Workers

The election of Rev. Dr. R. F. Sample of New York city as moderator of the Presbyterian General Assembly is a recognition on its part of faithful service rendered in the pastorate by a man who in theology is moderately conservative. In the Presbytery of New York he has been an outspoken opponent of Professor Briggs. But he is not understood as being opposed to scholarship as such. He was

elected because he was regarded as sure to be fair if controversy on matters of theology arose in debate. Thus far the assembly has done little save accepting and passing upon routine reports from the board's agencies, the debate on the question of Sabbath desecration and observance being unusually prolonged. There is practical unanimity of opinion that the church must awake and resolutely combat tendencies that are fast altering the attitude of people in as well as out of the church. Prof. A. C. McGiffert of Union Seminary, whose book on The History of Christianity in the Apostolic Age was a matter of debate by the last General Assembly, and who received from it the intimation that he would better revise it to conform to standards which are acknowledged as binding upon Presbyterian theologians or withdraw from the denomination, has written to the assembly an irenic communication, in which he asserts that his views in the book have been seriously misapprehended. He affirms that he was in accord with the faith of the Presbyterian Church and evangelical Christendom in all vital and essential matters when he wrote the book and that he still is, and that therefore he declines, on the one hand to alter what he has written, or, on the other, to withdraw from the Presbyterian ministry.

ONE of the most remarkable and quickest of returns from advertising is afforded in the case of the Uneeda Biscuit, manufactured by the National Biscuit Company, the advertising of which was in the hands of N. W. Ayer & Son of Philadelphia. The first advertisements appeared Jan. 9. In an incredibly short time orders for the biscuits had come in so rapidly the company was behind 480,000 packages on its New York business alone, and was compelled to temporarily suspend its advertising outside of the advertised territory until after it gets up with its work. Reasons for this extraordinary result: the biscuit was better than other goods selling for the same money, and put up in an attractive and unique air-tight package. Then Ayer & Son did their part of the work admirably. They selected newspapers which would be likely to bring good results. Ordinarily plays upon words are not found profitable in advertising, but "Uneeda" broke this rule all to pieces. Large space was taken and few words were employed. The effect was immediate.

## Walter Baker & Co.'s BREAKFAST COCOA.



A Perfect Food.  
Pure, Nutritious, Delicious.

WALTER BAKER & CO. Ltd.  
Established 1780.  
DORCHESTER, MASS.

## DIAMOND JEWELRY

Specially selected  
stones mounted by the  
most skillful workmen.

## FOSTER & Co.

32 WEST STREET, BOSTON

## WASHING DISHES

A mountain of dishes confronts the average housewife after all the family have dined. They are greasy dishes, too, and hard to get clean with soap and water. The best, easiest, quickest and cheapest way to wash dishes is to use a little



## GOLD DUST WASHING POWDER

in the dish-water. It acts like magic, cuts the grease and makes the dishes perfectly clean. In fact all cleaning is made easier by this great cleanser, and at half the cost of soap.

For greatest economy buy our large package.

THE N. K. FAIRBANK COMPANY  
Chicago St. Louis New York Boston

GRAND NATIONAL PRIZE  
OF 16,600 FRANCS AT PARIS

### QUINA-LAROCHE

Possesses in the highest degree the entire active properties of Peruvian Bark. Indorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Paris: 22 Rue Drouot  
New York: E. Fougere & Co., 26-30 N. William St.

## BLANCARD'S PILLS AND SYRUP

OF  
IODIDE OF IRON

for ANÆMIA, POORNESS of the BLOOD, CONSTITUTIONAL WEAKNESS, SCROFULA, Etc.

None genuine unless signed "BLANCARD"  
ALL DRUGGISTS.  
E. FOUGERA & CO., N. Y. Agts. for U. S.



## Bangor Seminary Graduation

The final exercises for the year were held Tuesday and Wednesday of last week. Examinations occurred Tuesday. In the morning Professor Denio had the Juniors in Hebrew. The public examination of Seniors and Middlers in theology was not given, owing to the fact that Professor Beekwith was not well. A written exercise was substituted. In the afternoon Professor Ropes had the Middlers in New Testament exegesis. Bangor's examinations are not true tests, but rather exhibitions of the nature and method of classroom work. Tuesday evening the Senior reception was given in Professor Ropes's home and was a decided success. At the literary meeting of the alumni Wednesday morning Dr. Smith Baker delivered an earnest, impressive but exceedingly conservative address upon Spiritual Conditions of Success in the Ministry. Perhaps the most enjoyable feature of the two days was the alumni dinner and after-dinner speeches in the gymnasium Wednesday afternoon. Professor Chapman presided with his usual ease and charming grace. The speeches were exceptionally fine.

In the evening came the ordeal. The speakers went upon the platform, and in ten minutes each delivered what it had taken days of worry and nervous strain to prepare. A year ago the more modern idea of having an address given to the class by one older in life and experience was tried. It was hoped that last year's idea was but the beginning of a new order of events, but to the disappointment of many, especially the student body, there was a return to the old traditional method. Among the students there is a growing sentiment that after a busy course of study in deep topics, after the strain of examinations and after the nervous anxiety as to settlement it is too much to ask men to go through a program painfully suggestive of high school declamations and grammar school exhibitions. The task is the more irksome when essays are molded to the mind of one man and freedom of expression is, to say the least, cramped. It would add to the pleasure of those graduating were they not forced to undergo what present custom demands in this particular. The last day would not confront each Senior Class as a dreaded nightmare, a grind necessary but unwelcome, an order of exercises to be endured but not enjoyed.

C. P. E.

## Messages from Old and Faithful Friends

Gratifying indeed is the response to our suggestion in the issue of May 11 that those of our readers who recall the early years of *The Congregationalist* communicate with us in view of the fact that the twenty-fourth of this month marks the fiftieth anniversary of the starting of the paper into which in 1867 was merged the Boston *Recorder*, founded in 1816. Some of our correspondents have favored us with their portraits. We appreciate these hearty words and trust that the letters appended will incite others who are now on the sunset slope of life to give us the pleasure of knowing them by name and of introducing them to one another.

I have taken *The Congregationalist* ever since it was started fifty years ago.  
Wauwatosa, Wis. JOSEPH A. WARREN.

I have been a subscriber to and a constant reader of *The Congregationalist* since its first issue in May, 1849. I have always highly prized it as a religious newspaper.  
Washington, D. C. OTIS B. BULLARD.

My father came to Boston in 1833, was married in 1835, and at that time began to take *The Recorder* and has continued to take it ever since, and now at eighty-seven years of age still looks forward to its coming and its reading with pleasure.

Boston, Mass.

ANNA S. WILKINS.

It gives me great pleasure to comply with your request in the last number of the publication to inform you that I have, I think, been a constant subscriber to the *Recorder* and your paper since 1843, and my father also to the *Recorder* in its earlier days when I was a youth; and now, at fourscore years and over, my memory carries me back to my early days of reading the *Recorder* and *Youth's Companion*, and I have a vivid recollection of the pleasant countenance of good "Deacon" Willis of those publications, and whose memory I cherish as the superintendent of the Park Street Church Sunday school when I was a member of it. I therefore commend you for the continued faith as expressed through the columns of your paper, as the corner stone and advocate of the religious thoughts of our Christian fathers of former generations, and which was my parents' instructions to their children, of which I am the only living representative. "Long live *The Congregationalist*."

Somerville, Mass.

EMERY SOUTHER.

In connection with the Fryeburg (Me.) Chautauqua this year there will be held a school of methods, from July 27 to Aug. 10. This department, instituted last year, furnishes valuable opportunities for teachers, who, if they reside in Maine, receive tuition free. Well-known names appear in the list of instructors. The place in which the school is held is one of the most picturesque in all the White Mountain region.

## The Church Prayer Meeting

Topic, May 28-June 3. Patriotism an Element of Religion. Ex. 33: 12-14; Ps. 137: 1-6; Zech. 8: 1-8.

Nations ordained of God. He uses them. Love of country promotes unselfishness.

[See prayer meeting editorial.]

## If you Lack Energy

### Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion and relieves fatigue so common in mid-summer.



## Table Proud People.

Housewives who enjoy sending to the table the daintiest dishes that good materials and skilful cooking can provide—are loudest in their praises of

## Keystone Silver White Gelatine

not because it costs more than the common kind, but because it does more—being double refined. There is not a table that cannot afford the hundreds of dainty dishes Keystone Silver White Gelatine will provide. There is not a table too good to receive the tempting desserts made from it. It is the kind used in the leading clubs and hotels of America. Is it too good for your table?

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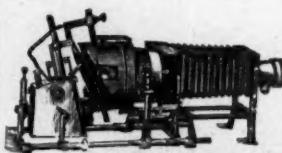
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